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Contents of this Volume.

1. The Work of Philope Ponia for accomplishing the Elixir —
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THE WORK

OF

PHILOPE PONLA,

for accomplishing

THE ELIXER

1587.

♄♂☿☿☉.

Copied from an Antient Manuscript.

1797.

The M. S. from which the following pages were transcribed had this title:

"1587 Philope Ponia his Works.
To make the ☿ of Life according
to Quercitanus Daughter,
being the Works &c."

The M. S. from several Notes on the margin, in the same hand writing as the text, appears not to be an original but a copy or translation.

Some of the matter written on the margin of the original, has in making the present copy been transferred to the body of the text,

but they are distinguished by a different hand writing & by being put between crotchets [thus].

Some of the words written in parenthesis (thus) appear to be additions by some former transcriber, as they seem in some places to mar the sense. They are preserved in the present copy.

Those marginal notes which seemed to have no relation to the text are copied on the present margins, in an upright character.

In one or two places of the present copy a word is introduced between crotches, but not in upright hand, where any expletive seemed necessary.

They relate chiefly to the arrow preparations, to prevent the one from being mistaken for the other — as in p. 24, the word [Truly] is introduced to mark more clearly the ☿ of which he is speaking.

The recapitulation given at the end makes no part of the original: it is by another hand.

PHILOPE PONIA'S WORK

To make the ☿ of Life, according to Quarsitain's Daughter: being the Work &c. &c.

Take 2 lib of ☿ and 1 lib of Regulus of ♄. Your ♏ must be made thus: first make a ♏ from ♄ alone, then add ♂ its half part, (which is the Philosophers ☉.) Flux it and cleanse it well with ♀ 2 parts and ☉ one part. Of a powder composed of these two i.e ♀ and ☉ cast now and then a little upon the metalic matter. Let all flow well: then cast it out properly, and, being cold weigh

the Regeline composition of ♂ and ♁, and to it add its equal weight of ♀, that is Verdegrese (which is the Philosophers Luna) Let all be first well mixed, and in a large ☿ fluxed and purified with the said mixed salt and ☿. When pure and clean you have then the true matter.

Of this matter take 1 lib and 2 lib as mentioned before of ☿, all in fine powder [But take notice that common ☿ will not do: you must prepare a ☿ yourself. It requires both judgement and labour to get master of the Secret of Diana's Doves] Mix them well and put them in a quart

retort in sand. Use a very easy fire for six hours: then raise the △, the body of your ☽ being covered with the sand. There will then come off a butter and ☿ running ☿ which you must severe, each from the other.

The running ☿ is thy ☿ of life the butter or oil is the philoso-phic Vegetable soul. [This ☿ of life should be animated with the ♀ taken out of the caput mortuum which remains in the ☽ after the ☉☉ and ☿ is come over.]

How to Animate this ☿ vive or live ☿, so as to convert it into Solar or Double ☿ — the true ☿ of the Philosophers; for this ☿ serves only for Multiplication — not for the Composition.

Take pure gold, several times purified by ♄; so that the smallest impurity may not remain in it / ℥ and of the aforesaid live ☿, after it has been animated with its red ♀, and washed and cleansed, ℥xii: put them in a marble mortar and with the pestle work them into an ā ā ā: add some

pure white ⊖ and grind it well wt it: and then with pure fountain water wash the ā ā ā, and grind it again with fresh common ⊖, and again wash it with fountain ▽. At every washing you are to pour off the ▽ before you grind fresh ⊖ in with the ā ā ā. This washing and grinding with ⊖ you are to repeat so often till the ▽ at last come off pure and clear as when first poured on.

When by this means your ā ā ā is become exceeding pure strain it through thin shamoy leather, & to the lump remaining in the leather, that is what I use to me

through, put Zviij more of your ☿ of Life, and then grind and wash the ā ā ā strongly with common ☉ as before, and waste it with ▽ till exceeding pure.

Then dry your ā ā ā well, and again strain it through leather, and to what remains in the leather add the ☿ which came through in your first straining. Add it by little and little, and wash and grind it with ☉, and wash it, and dry it and strain it through leather as before.

This work you must repeat till all your ☿ and ☉ pass through, leaving nothing behind in the

leather. So long as any thing remains you must again amalgamate, grind wash and strain till all goe through the leather.

Your ℥i of gold will require ℥xx of your Lime ☿ to carry it all through.

All your ☉ and ☿ being prest through the leather then, in a glass matrass, close lutid, having a long neck, digest in Balneo for 15 days.

At the end of that time press it again through leather. the more to attenuate it, and grind again, as before, with ☽ and wash it and dry it; & then set it again

in Balneo for 3 or 4 days; and now above all you must have great store of patience till all first pass through the leather.

Then put it into a glass ⌓ coated, and in sand, set low, give first a very gentle fire for 6 or 8 hours, the head & body of the ⌓ being covered with sand to cast more heat over the whole. After 6 or 8 hours gently increase the △, and having a large receiver, half filled with cold ▽, the ☿ with the ☉ in its belly will arise in fumes and settle into drops, and fall into the ▽ in the receiver.

If any parts of your ☉ have not come over with your ☿ but remain behind in the ☽ amalgamate such ☉ again with your ☿. This you must repeat till all the ☉ be come over in the belly of your ☿ and nothing be left in the bottom of the ☽, excepting only a little greyish ∀. which if you flux down will become a glass body only.

Now have you the Double ☿ made by ☿, or our ☿ Animated, which is for the first Conjunction in the Composition for the Elixer, sought by many but found by few.

To make the Leaven or Ferment,

Make a most subtil ☉ calx. To ℥i ½ of pure gold put ℥iv of the first made ☿, that is the ☿ of Life, and amalgamate them together. Then draw off the ☿ per ☊. Put the ☿ to what remains behind, and grind with ⊖ and wash with ▽ so long as any soil will come off. Then dry it and draw the ☿ from it again. This repeat so often till the ☉ be brought into subtill atoms and then it is fit for the work.

Then proceed as follows:

Take the ℥ ½ of Gold Calx you have prepared as above, and of the ☿ of ☉ or Double ☿ animated. (made as already shewn by introducing 1 ℥ of pure ☉ into the belly of ℥ xx of ☿ and working as directed in the process – It is then called ☿ animated, or Double ☿ of ☉) Mix: put them together, and suddenly, in a moment the ☿ will swallow the Gold ☿ (or calx) into his body, even as one drop of ▽ mingled with another.

Strain the ā ā ā, which you will thus obtain, through a cloth, keeping carefully by itself that ☿ of ☉ which runs through, and which will serve you another time.

Upon that which remains in the cloth, which will be about 1 ounce of ☿ of ☉ and 1½ ounce of ☉ Ψ, or Heaven, drop, by little & little, a portion of the Spirit Vegitatent (the white 8o taught how to be made, before) so as to moisten it: taking care to keep grinding & and mingling all well together, as you add the ☊ (or 8o) till it becomes soft as paste. You

are to observe no other rule as to weight or measure.

Having brought it into such a form you will, on a sudden, see wonders, when the Soul (the White ♋ or Gummy liquor) of the said Vegetating Spirit enters, by means of the Spirit (☿ is called the ☊,) which is the ☿ of ☉, within the Body of ☉. (Here the ☉☿ or Heaven is called Body: which makes the Philosophers say that their Stone is compased of Body, Soul and Spirit. There is some ☉ also in the Double ☿ — a twentieth part nearly.) The Soul, and that by means of the said Spirit, shall

join itself with its body — The three becoming but one. And the said body of ☉, which before was dead; being by that only and admirable means animated, dignified, and replenished with a vegetating life, will then have an inward multiplying power; and like the seeds and sperms of living creatures and plants will have the faculty of growing and of producing fruit.

This is the first Ferment, which being close dried will be in the consistence of a powder, of a purple orange colour, from

which you shall seperate, after digestion to dry the body, by Distillation or Sublimation, that which the body could not retain, by a most gentle heat. You will then have a powder which is our True Ferment, which use as follows:

The Use of the True Ferment.

Body ℥1½ True Ferment
Spirit ℥1½ Double ☿
Soul, some drops of ☿ White &c

Take ℥1½ of your True Ferment (that is the Purple Powder of the last process) and the same quantity of your ☿ of ☉, or ☽ Double ☿, your ferment being in powder, and put them together into a glass matrass of a convenient size.

which you will then fall upon hot ashes. You will then see that in the twinkling of an eye all will be congealed, and presently after fixed.

This is what all the Philosophers testify — that if you do not see, from the very beginning, and instantly, that this effect is produced you may be assured that the work is not right.

If it be not sufficiently fixed you shall know it by throwing a little of your mixture into melted ☉. If it shews itself to be not fixed let it be di-

gested in the foresaid matress for certain days.

Then to this 1½ ℥ of Ferment, now fixed,* add of fresh ☿ of ☉, or Double ☿ its equal weight as before, and proceed as already directed and you will see that all will become fixed.

Then have you the Rebis or Azock (that is ☿ of Philosophers) and the Calx of the Sages — Philosophical ☉ full of life and heat, and virtue Multiplicative; — which is not common ☉: so say all the Philosophers, because it is quite of another virtue & properly. Now have you the

* and now increased to 3 ℥ by the ☿ of ☉ fixed with it.

Key of Riches; for after this you
have nothing but to augment
it in quantity by taking ℥i of
the True Ferment and ℥i of your
Double ☿ of ☉, and thus digesting
all your powder (True Ferment)
in hot ashes; for so within the
space of two days all will be
fixed. Then add its equall in
weight of your Double ☿ of ☉
and digest your powder again
as before, and so, you may keep
it in this manner, from day
to day, ad infinitum. But
without such a Ferment be-
ing previously prepared you
must concoct it 3 or 4 months.

When you have a great quantity of this powder, prepared as you have been directed, one part of this mineral you may reduce into Gold, reserving the other part for multiplication to infinity.

To bring the said Ferment to the Elixer.

You are to notice that what you have attained cannot yet make projection. This circumstance has deceived many; for it has not the power of making ingress into metals, it being fixed at the first dash. When

you have prepared the ferment
spoken of before (i.e. the ferment
of the last process) take ℥ 1½ of
it, and of your Double ☿ ℥ x, ȝ
without △ make an ā ā ā ā —
Then grind digest and distil,
it per ☽ as you did when
making the Double ☿ ; and
animate it so often that your
fixed ferment or living gold
may become volatile, in the
same manner as you did
the ☿ of ☉ which was before
dead and without virtue.

Observe that by this operation
you will quicken it, and the
♌ also, viz the ☿, and you

will make it become Double ☿ truly animate, whereas the other was not of that effect or power, and so you shall have a true ☿ Philosophical, and far more excellent than before.

This is the Living fountain of Trevisan where he saw the King come to bathe himself.

Take then Zv of the said Animate ☿, and Z1½ of the foresaid Ferment, keeping the other Zv of the said ☿ for the second Multiplication and Fermentation. Put all into a glass in the form of an Egg: seal it hermetically and set

it in an Athanor to be Digested or boiled. Give it a △ vaporous, circulating, airy, dry & moist, which is as good as that made with S.V. and at the end of 40 days you will see blackness. Continue the same degree of heat untill it become white, which will appear within 4 months or thereabouts.

There being then no more danger give a stronger △ — increasing in one degree untill all come into a powder. You are then quite safe: increase your △, by little and little, till our King put on his

purple robes — that is, purple-red.

Then to this glorious powder add your ℥v of Animated ☿, which you have in reserve, made of your first Ferment, and Digest it again in the same furnace, and you will see it a second time pass through all the colours — But all will be done this time in 30 or 40 days. I had ℥x½ of Elixer.

Projection.

Then I made projection, which went one upon ten of Luna, & one upon twenty of Quicksilver.

Multiplication.

While my Elixer was Digesting I made more of my Double animaled ☿, which I animated with my Leaven or Ferment; and 2d [or truly] Animaled ☿ made with my ☉☿, which I made as my former ♃x, animating it with ♃ 1½ of Ferment. This I had ready as the proper milk to nourish the infant with.

♃ 10½

Upon 10 ounces which I had of Elixer I put 10 ounces of my Double [Truly] Animalic, last prepared ☿, and sealed my glass and set it to Digest as before, till it passed

through all the colours, which it did in a shorter time than either of the two former fermentations required.

The colours you may see by having a glass window in the furnace wherein your glasses stand.

Then I made projection of one upon 100 of silver, and one upon 200 of Quicksilver; reserving for projection 3iß of my Elixer, the Red purple powder.

The rest of my Elixer I fermented as before with its equal weight of my last made Animated ☿, and Digested again, and it passed

the colours — and in projection it went 1 upon 1000 of ☽ and 1 upon 10,000 of ☿, made ✕ purified as at the first.

Thus may you multiply it to infinity in weight and virtue, by the ☿ of Life... See how the ☿ of Life is made, in the beginning of this work.

FINIS.

ADDENDA.

To make Cement of ☉, or Leaven.

Take two Drachms of Gold, first well refined at the test, and then by the ♁ horn: beat it into thin plates, or leaves, and amalgamate it with common purified ☿ two Drachms. Strain the ā.ā.ā through a linnen cloth, and to that which remains in the cloth, which will be like a ball, put double its weight of flowers of ♀. Set it on the △ in a large roomy ⚲ and

I wish that these ʒs dont mean ℥s. /: it means ℥s :/

to āāāte 1 part of ☉ requires at least 4 p of ☿ / with equal parts it is absolutely impossible consequently this process is erroneous /

/ I have a process like this of Mr Lentz, which he and I have done /

keep stirring it constantly with a stick, taking care however to avoid the fumes, which are of a noxious nature, untill all the ☿ and 🜍 be consumed; which will be a days work.

/ a Capital Ingred: which is volatil ~~&*~~ must be added :/

/: it is done in ½ an hour / except you had 2 or 3 ℥ of ā ā ā which might take 3 or 4 hours time: /

Then take the powder which will remain in the 🜩, and amalgamate it again with ☿ the like quantity, and then treat it with flowers of 🜍 as before.

/: the second time it ā ā ā's with difficulty and the 3d time not at all. /

Do so three several times, and, at the last, give it a good strong heat, that all the ☿ may be driven away, and then you will find your ☉ in the forme of a fine sand-like powder.

Upon this Pouder pour three times its weight of Æ or AR made with Nitre and Sal-armoniac; and in a gentle heat dissolve it in the AR, by putting the glass, in which your AR and pouder are, upon warm ashes.

Let it stand a little and then pour in ℥v or ℥vi of ☿. act the whole stand for 24 hours and the ☿ will draw into itself the ☉.

Then pour off the Æ or AR from the ā ā ā now formed in the bottom of your vessel; and strain the ā ā ā* through a linnen cloth that you may seperate as much of the ☿ as will pass through.

/ the ℥ mentioned here prove that he took at first ℥s and not ℥ of ☉ :/

*Surely the ā ā ā must be first well washed; or else the Æ will burn the cloth.

The globule or ball that remains in the linnen you are to put into a ▽ on the △, and then, with a strong heat, drive away all the remaining ☿ from the ☉ — So shall you have behind, in the ▽ a fine subtle powder which is Ψ of ☉, or the first Leaven, or Cement, or Ferment.

To prepare a ☿ of ☉ proper and Serviceable for this work.

(This requires great caution, because the ⦶ fulminates in the ⌒ with the ⊖✱ and breaks the vessels in a 1000 pieces)

Take ⊖✱ and ⦶ of each a like quantity and draw off an AF. In this AF or AR dissolve one ounce of purified ☉ and afterwards

1. I would pour cautiously and gradually well rectif. ~ of Sal ⊖ into ~ of ⦶ or ▽F ā ā this forms a most admirable R̄o the best of all and made without any danger or trouble when one has [illegible] at hand. (This is called by Sir Robert Boyle Menstruum peracutum.) It is prudent to pour the ~ ⦶ gradually into the ~ of Sal ⊖, and not the contrary.

precipitate it with ☍ of Tartar, pouring it in drop by drop, which will make the powder of ☉ fall to the bottom. Continue to add the ☍ of Tartar till no more ☿ will fall and the ☍ ceases to make any more noise.

Then pour off, by inclination, all that is clear and dulcify the ☿ which remains at the bottom by often washing it with fair ▽.

Then dry it in a box in the △, not by the △. /: nor in the Sun :/ It must be a wooden box; for if you should dry it in a glass you run a risque of having it blown in /: aurum fulminans :/

pieces — for this powder easily taketh flame by the smallest friction; and there is not any thing in nature that so easily taketh △. It explodes with a great noise.

Take this powder and grind it upon a marble stone with ♌ of ♀ [Taking care to add the ♌ of ♀ before you begin to rub it] and then dry it.

Again grind it with ♌ of ♀ and dry it; and repeat the grinding with ♌ of ♀ and drying so often untill the said powder hath drunk in four times its own weight of the ♌ of ♀.

Then put it in a Matrefs close sealed and set it in NB for the space of 40 dy, at the end of — which time you will find your powder changed into a ☿.

End of the Manuscript.

The Addenda on this and the 6 preceding pages are evidently by a different hand than the author of the text of Philosophia.

A

RECAPITULATION:

Briefly Explaining

the

PRINCIPAL OPERATIONS

in the

FOREGOING WORK.

RECAPITULATION.

In different parts of the foregoing work there appears, on first sight, some ambiguity of expression, which requires a little attention to be understood thoroughly: in the following summary I have therefor endeavoured to avoid any confusion of names, which is the principal defect in the work itself. Whether the names employed are the best that might have been adopted It is unnecessary to enquire: all that is necessary

is to avoid the indiscriminate use of any of them; or putting one for another.

The first Work

Treat 2 lbs of ☿ with 1 lb of stellated ♎ ♄ ii ♂ is ☿ is, as directed in pages 1, 2 and 3, and you will have a running ☿, and a martial Bullis of ♂ impregnated wt. the tincture of ☿.

The ☿ of Life – or Live ☿,

is the running ☿ obtained by the above process: what the author

means by animating this ☿ with the 🜍 left in the ⚇ he does not explain:

The Vegetable Soul

is the Martial Butter of ♁, also obtained in the first work; and is the same that he afterwards calls (page 12) the Spirit Vegitatent, and (in page 13) the Soul.

The Solar, or Double ☿.

This is prepared by amalgamating Pure Gold ℥i, with ☿ of Life or Live ☿ ℥xii, as directed

in pages 4, 5, 6 and 7 and then distilling per ☽ as directed in pages 8 and 9.

The amalgamation and distillation must be repeated till the ☿ of Life carry over all the ☉ in his belly into the receiver.

The Leaven or Ferment;

This is neither more nor less than converting ℥i ½ of pure ☉ into an impalpable powder or Ψ, by amalgamating it w^t. ℥vi. of the ☿ of Life, and then

distilling per ⌓ as directed in page 10: taking care to repeat the process, grinding the ā ā ā each time with ⊖ and washing it with ▽, till the ⊙ become a subtil ☿ — and —

Secondly

Joining the above ℥ 1½ of Gold ♆ or Leaven with ℥iv of the Solar or Double ☿. They are no sooner put together than they make a most perfect ā ā ā — (page 11.) The ā ā ā being strained through linnen preserve the ☿ for a future occasion. The

lump that remains in the cloth is then moistened and ground up with some of the Vegitable soul (the Butter) See pages 12 and 13. The mass then becomes what the Author in page 14 calls

The first Ferment

but in page 15 he calls it

The true Ferment

which I think it should always be called

Of this True Ferment he takes ℥1½ [which is about the whole quantity he had made; for he had no more than what the ℥1½ of ☉♆ produced, which perhaps might be augmented a little by the ☉ carried in the belly of the Double ☿ i.e. $\frac{1}{20}$ th of ℥iv; but if the ☿ when seperated by straining still carried his animating ☉ in his belly along with him, then there could be only ℥1½ of True Ferment.] This ℥1½ of True ferment and the same quantity of Solar or Double ☿ he puts upon hot ashes or ∴ in a

glass matrefs and the mafs becomes fixed. When fixed he adds another ℨ1½ of Double ☿ to it which also becomes fixed by the same procefs that fixed the former ℨ1½

By becoming fixed I think the author means that the double ☿ incorporates itself with the True ferment and becomes a powder of a purple orange colour like the True ferment i.e. it becomes one with it: so that in fact this is a multiplication of the true ferment in quantity by means of the Double ☿.

This powder, now multiplied in quantity he calls Rebis or Azock – the Calx of the Sages, or Philosophical Gold, page 17.

By what is directed in page 15 I think the author simply means that the process for multiplying the powder or True ferment, or Azoch, is to be continued by adding more of the Double ☿ to the fixed powder and digesting in hot ashes till it becomes fixed; and then adding more and digesting again – for the virtue of the powder is such that fresh Double ☿ may be added to it

and fixed by digestion ad infinitum.

This powder obtained and afterwards multiplied as directed in the process, though it has not yet the power of tinging is in fact a transmuted ☿, and may be reduced by fusion into fine ☉. Take care, however, to preserve a sufficient quantity with which to make

The Double ☿ truly animated,

which is absolutely necessary to the perfecting of the Elixer, and

is done by making an ā ā ā
with ℥ 1½ of the powder of which
we have been speaking, and
℥x of Double ☿; which is then
to be ground with ☉, washed
with water, strained through
leather, and distilled per ☾,
exactly in the same manner
as was done in preparing the
Double ☿ itself — repeating the
work till the ☿ carry over all
the powder, in his belly, into
the receiver. It was before a
Double ☿ animalis, but by
this process it becomes Double
☿ truly Animated.

The Elixer

You should now have about ℥xi ½ of Double ☿ truly animated, viz the product of 10 ℥ of Double ☿ and 1 ½ ℥ of the True ferment. To 5 ℥ of the Double ☿ truly animated put 1 ½ ℥ of the foresaid ferment, and in a proper glass, put it in the furnace and proceed as directed in pages 21 & 22. Continue a proper heat and in due time it will become white and at last red.

The powder so obtained I consider as a real tincture; but our Author does not make any projection with it in this state. He took his remai-

remaining 5 ℥ of Double ☿ truly Ani-
mated [6½ ℥ should have remained, but
perhaps he reserved some, or had made
projection with a part of it] and to the
5 ℥ joined his finished Red Powder or
Elixer and then digested as before. This
I would call

The first Multiplication

though the Author has not noted it as
such, or under that name; for it went
through all the colours and in 30 or
40 days was again regenerated; and
he had now 10½ ℥ of Elixer. (page 23.)
He now made Projection,

Projection,

and seems to have made use of half an ounce of his Elixer; for at his

Second Multiplication

he made use of 10 ℥ of Elixer [he had 10 ½ ℥] and 10 ℥ of Double ☿ truly animated; which he sealed in its glass and decocted or digested as before: only it passed through all the colours in a much shorter space of time than either of the two former digestions had taken. (Page 24) It was now increased in power as well as in quantity: for at the first projection made mention of by the Author his

Elixer went only 1 upon 10 of Luna & 1 upon 20 of ☿, but now it went 1 upon 100 of ☽ and 1 upon 200 of ☿.

Again he made multiplication in quantity and power, by repeating the same process; but how it should be observed that the proportions between the power of the Elixer upon ☽ and ☿ differ from what they were before; for now instead of going only twice as far upon ☿ as upon ☽ it goes ten times as far, viz 1 upon 1000 of ☽ and 1 upon 10,000 of ☿. I am inclined to think that some mistake of a figure has been made in copying from the original work; or else the author had used a less quantity

of ☿ in his two first projections Than might have been transmuted by the power of his Elixer.

FINIS.

THE PROCESS

OF

PHILLIP PONEY,

for accomplishing

THE TINCTURE,

AS PRACTISED BY

QUERCITAN'S DAUGHTER

Copied from an Antient M.S.

1805

Copy of a Letter, addressed
to Mrs. Martin Uiel,
By the Daughter of Quercitan
on the Philosophers Stone.

Although all things under heaven
are composed of the four Elements
yet one of the principal points ne-
cessary to be known by those who
travel after the Stone is to reduce
and convert a thing into its first
matter. This might be done by
Extraction, yet know that these
extractions are but a mere abuse;
for as much as the said four
Elements, although they be the
principle and matter of the
Stone, as well as of all other things,
are but the matter afar off, and

not the nearest to be framed or made into metal, which they search for.

Therefore every kind aught to be sought in his own kind, man begetting man, and horse his like. Therefore they greatly abuse themselves that work upon strange matters, too remote from the metallic nature, and who do not see that all the Philosophers generally affirm, that every metal is engendered of his own proper seed, which they call their Argent vive. It is then that ☿ vive which, by their authority we must search for as the matter of our Stone.

In respect of the admirable

affinity that the said philosophical argent vive hath with silver and gold, which we principally aim at in imitating Nature, this ought to invite us when we see this great affinity of ☿ in all properties, faculties, substances and qualities with the said ☉, especially the finer it is, to consider ☿ as the nearest matter to ☉ and ☽, since these two metals, as well as all others, may be reduced by art (which is very easy to those that know it) into ☿, as is testified by those who have actually done it. For, according to the saying of the Philosophers, every thing is composed of that into which it may be reduced

and converted, even as ice, which by heat may be converted into water, was made from water. Whence it comes that ☿ which is the subject of the matter of our Stone is the subject upon which we aught to operate — following or imitating Nature which in all her generations hath not only need of matter but likewise of form to give form to matter which is the end and scope which she intends for her perfection

This form aught to be searched for and taken from that which we would accomplish; and in as much as that is ☽ or ☉, we aught for ☽ to work

in ☽, and ☉ for ☉ in ☉, without commixion of any strange thing or matter, not of their proper nature: even as Nature does not intermingle any strange thing in the production of animals or vegetables.

And as the seed of living creatures and of trees and plants, must be sown, the first in their proper matrices and the other sown or planted in their proper earth well manured and prepared; to the end that within their proper matrix & their agreeing earth their seminal virtue may be brought from potency into action, by means of one natural course

to make a new generation. So it is with the seed of metals: the said quicksilver or mercury vive aught to be sown in its proper earth and matrix, which is the perfect body [☉ or ☽] with which the said spermatick matter will conjoin itself, digest itself, ripen and perfect itself, to produce in the end the fruit so much desired.

But as every generation has its own appropriate seed, as the grain of corn to engender corn and the grain of hemp to engender hemp, for each sort can produce only its own like, so likewise every mercury vive is not Philosophers ☿ to

engender our Stone: for to make ☉ you must have the mercury vive of ☉, and to make ☽ you must have the mercury vive of ☽, or such a mercury at least as is animated with one or the other perfect metal; to the end that it may be, by that means, concocted and digested, and to be of another nature than the common ☿, which is raw and undigested, and by consequence not convenient for our work, by reason of his contrary temperament to that of ☉, and unfit to be joined to the perfect body, for the raw and the ripe cannot agree together. The true sign to know the matter of our

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Stone is the simpathy and concordance which it ought to have with that which we wish to make, namely ☉ or ☽, as we have before observed. This is the reason why we must search for and employ, in our foresaid work, such a ☿ as we have spoken of, which is expressly called the ☿ of the Philosophers, because by them it is engendered; that is from them it has received its properties. This is a point which must be well considered and attended to.

Further it must be observed that even good seed, notwithstanding its seminal virtue, may be drowned or lost. If sown

in marshy or barren ground, or in ground or earth of an evil quality, or that hath not been well manured, the seed will often degenerate and instead of gathering good grain like what was sown in such earth you shall reap nothing but weeds. So in like manner it is not sufficient that a Philosopher have a good ☿ vive: it is necessary that he also curiously prepare and manure his earth (the ☉ or ☽) and cleanse it well from all impurities and superfluities, & attenuate and reduce it into fine, subtile, impalpable flour, powder, or meal of Philosophers

earth; to the end that the said mercury may join and mingle itself inseparably with the foresaid body; which cannot come to pass when the body is hard & compact such as it is by nature.

Now when you have the seed, that is the ☿ vive such as ought to be prepared, and also the perfect body which serves you for a matrix and earth well manured and prepared, yet this is not all you require. You need still that Vegetative Soul which dwells potentially within the seed of living creatures and in the seed of plants, but not in the same manner in minerals. Therefore you must

16
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search for it; for without this soul your operations would be all in vain, since the Subtile Spirit (which is ☿ prepared) can never perfectly join itself with the Solid Body (that is gold) if it be not by the means of the said soul, which partakes — something of the nature of both the Spirit and the Body)

The Philosophers affirm that there can be no radical entrance of one thing into another but by a medium, which is the said soul, which hath something of the Spirit & of the body. And this soul, in our work, is called the Ferment. For even as the soul of man quickens his body 154

so the said ferment quickens
the said body which was before
155 dead, possessing no vegetative
vigour and property. Whence
it comes to pass that the said soul
contains, as it were, one principal
degree in the worke, exercising
there his power and vertue. And
the said ferment is none other
thing than gold and silver philo-
sophical, and not dead as they
were before they passed through
the hands of the Philosopher.
This is the ☉ & ☽ which is digni-
156 fied with the name of the two
great planets Sol and Luna, because
as these great luminaries reign
over the other planets in the hea-
vens so these two bodies, the ☉ & ☽
prepared, have dominion over the

fine other metallic bodies & con-
vert them into their own natures,
which is the reason why by many
they are called the ferment. To
this purpose the wise Morienus
saith "It is necessary to introduce
" the ferment within the bodies,
" and that is the soul. If thou dost
" not purify the body impure and 156
" unclean, and if thou dost not
" whiten it, and, being whitened,
" dost not introduce his soul, that
" is to say his ferment, thou hast
" done nothing in our work."
Therefore conjunction must be made
of the Ferment solary with the 157
solar body clean and pure; and
afterwards when the spirit is
joined with them he glorifieth
himself and rejoiceth with them

in as much as they are purified from their crudum part, and that which was gross and terrestrial in them is subtilized. For this cause it is said in the book called Turba "The Spirit "which is of a pure nature will "never join himself with the
157 "body if it be not first inter- "nally cleansed from all its "impurity."

In this conjunction have all your senses attentive, for you shall see the marvel of marvels, such that if I had not seen it myself I could never have believed it. First of all you shall see here represented
158 before your eyes all the colours in the world that can be ima-

gined. You shall likewise see by the same means, and in the same moment of conjunction, the imperfect body to animate itself and to colour itself with a perfect colour by means of the Ferment, which is the soul. And as by the means of the said soul the Spirit is conjoined and tied itself with the body so strictly that the said spirit and body become one body with the soul, all converting itself by the self same means into the colour of the Ferment, we may herein see the saying of the Philosophers to be true when they affirm that the stone is composed of a body soul and Spirit. For they did

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compare That which is imperfect,
infirm and weak, without
strength or power, to a com-
159 mon body which is such by
itself and of itself. That is to
say, Gold by itself and of itself
is none other. — They call the
water, that is mercury vive,
the Spirit, for as much as in
his whole essence he is truly
spiritual. — And they call the
ferment the Soul, in as much
as it distributes and gives a
vegetative life and multipli-
cative perfection to imperfect
bodies, which were before with-
out life and dead, making
them acquire a more excellent
form than they had before.

In the assertion that we have
made, that the stone is com-
posed of these three things, that 160
is body, soul and spirit, we do
not contradict what all the
Philosophers affirm with one
consent, that the said Stone
is made of one only thing,
and produced of one root, in
as much as all our Majesty
is made of our water alone.

By our only water we
make the gross pure, the thick
thin, the earthly subtile and
crystalline, and the corporeal
spiritual — that is the body is
converted into a water which
moistens not, of which water
or mercurial liquor it was
composed and made within

the bowels of the earth; and this we effect by means of a philosophical dissolution — and of the same water we make the earth or dry powder, by the means of philosophical calcination. For it is with this only water that we both mortify and vivify or quicken our stone; and it is by this only water that we whiten and purify the said earth (☉) and that we bring our earth to his full perfection, and with which we multiply in virtue, quality and quantity infinitely.

161 And when some Philosophers say that the stone is corporal and Spiritual at the same time they do not contra-

dict themselves nor speaketh a falsehood, if their words be understood as they ought to be by wise men. For in the stone both the spirit and the body are apparent. The body is made spiritual by the spirit in dissolution and the Spirit is made corporeal at that time when the Ferment, which is the soul conjoins them inseparably one with the other, which you shall better understand by our practice when we shall speak of the cast of Dice*, as we call it. p. 57 162 190

And you shall see that it is not without cause that the Philosophers, and among

others the wise Morienus compared our great and admirable mujesty to the generation of man; for at first we see the marriage and copulation of male and female, when our Sperme, which is our mercury vive, conjoins itself with the body, which serves in the place of a Matrix.

This first operation is called
163 conjunction and marriage.

Secondly follows the conception, that which cometh to pass when the earth or matrix retains the seed, that is ☿ vive; ♂ then the male worketh on the female, that is ☿ on the body, gold prepared.

Now when this earth groweth

and is multiplied by the said ☿ vive. That which cometh to pass commonly when the ☿ begins to be white, then we call the third operation Impregnation or being with child.

Then in due time followeth the birth, when the ferment, whereof we have spoken as the soul is conjoined with the imperfect body and the spirit, and of three is made one colour and species; that is when the said ☿ is come to its maturity, witnessed by the red colour which it attains. Then it is that the stone is made and begotten which philosophers call their king who cometh out of the fire, crowned 164

with a rich and beautiful diadem.

This young King you must nourish until he comes to his ripe age. That is you must multiply him; and his food must be of the same milk and sperm of which he was begotten or ingendered, giving it to him by little and little and yet so much as may suffice. For, lest he should vomit it up again, he must be fed cautiously till he come to his whole perfection. and this last operation, which is the reiterated imbibition and multiplication, is called giving him his food, just as when the infant sucks his nurse; and

this said nutriment is given after his birth as we said before, and then is our warke perfected.

This I was willing in so few words openly to discover, according to my instruction, and by the operations and practice which I have made, the causes manual, formal and efficient of this great warke; which being natural and guided upon knowledge and reason, may make the most ignorant to assay the certainty of this most admirable science.

I have declared in general, although secretly enough, the whole theory, the governments, the way and the disposition that you must hold — that which I

myself did in making the great
mastery twice, which God gave
me the grace to bring to a happy
end, as you yourself very well
know, until I made projection
of 1 upon 200 of ☿; which I
resolved to have brought to an
infinity had not a mischance
happened. and still I hope to
do it, if God allow me ~~to come~~
to come to that place of rest
which I desire, with a little
of the Stone which God permit-
ted that I kept, and with which
I hope to recover the loss and to
give you that content which
I desire.

And because nothing is more
certain than death and nothing

more uncertain than the hour thereof, I was desireous, before I undertake my journey to reduce all my observations and experiments into writing, and in form of a letter well closed and sealed, with the said Therment in it, which I send to you under another pretext that it may the sooner come to your hand, if it should please God to take me before I see you. Not that I think you have any need of my instructions, but to the end I may faithfully give you an account of that which I owe you; and that the Disciple may give you some testimony of her faithful,

memorable affection, and of the
remembrance that she desires you
should have of her eternally.

The Practice.

And first the preparation of the materials, of one self same root, which divers times God gave me the grace to bring to a happy end. That which you have committed to me, and so trusted me with by the instructions and by admonitions I did work diversly.

The first work was upon the Ferment of Gold which you gave me and which went no further than one upon 25 of silver. The one ounce you gave me I increased unto nine ounces, by two iterate multiplications; increasing it every time its Double weight of

Philosophical ☿, such as shall be set down hereafter.

I could make it go no farther than 1 upon 50 of silver, in regard I did not work for the said multiplication and that I knew not then how to make the double mercury; nor did I understand well the point of fermentations as you made me afterwards to comprehend.

In the mean time I did travel upon the same work from point to point as followeth:

Ll. 172. 185

First of all I made the extraction of the mercury out of the mine of ♄ which contained a grain or seed of gold and silver, as we did make

trial by Mr Euston the goldsmith and refiner. I made it after the fashion described in the booke C, where I have pointed out the furnace, as well for digestion as extraction of the said ☿; also the form of the glass vessel in form of a lute; which booke you have written in Latin, with your own hand, and which you gave me in French, where you shall see at large the operation of the said mine of ☿.

First reducing it into powder and washing it so often till the water come off clean and nothing remain but the pure metallic matter; the which being put into the said lute of glass and

placed in the aforesaid furnace of digestion, you must let it digest and putrify for 40 days untill such time as the matter begin to look black and to open itself; and without any other art it regorges and spewes out its own mercury, by the neck of the aforesaid vessel in the form of a lute, as it is now plainly described in the said little book to which I refer you and to what you yourself must know respecting the said extraction of the ☿.

Now from the said black ▽ which remains in the bottom I did draw, by way of sublimation, a sulphur as red as a ruby ℥ transparent, with which I did

ferment this said ☿, which after its fermentation became of such a nature that it did swallow and devour gold upon a sudden, so hot and piercing was it.

But I did not make any more use of the said ☿ fermented with its red ☥, which you said was solary, that is of a golden nature, but only to dissolve the said ferment and to make use of it for the multiplication of the one ounce of powder you gave me, as is set down in the paper M.

Now upon the one ounce of the powder I put 2 ounces of the solary powder, or mercury, as you did teach me; and you yourself

was present at this first operation,
and, in the twinkling of an eye,
the said powder devoured the said
mercury and they became one
body. There did appear some change
in the colour but not much, and
the whole made up three ounces of
matter. This conjunction was made
in a matrix in the form of an egg,
very proper, and a good glass clean
and neat. The ☿ was first warm'd
upon a platefull of ashes, placed
upon a chaffing dish, which hea-
ted the ☿, but not much. Then
the powder was put in upon it,
after the ☿ was warm and in-
stantly all became powder, so
that one could not perceive any

mercury. Then the said matrass of glass was closed hermetically and was put to digestion within an athanor with a lamp, and there it was digested near about five months, I in the mean time not being able to see any colours because the furnace was not made like to our last one (with windows).

At the end of that time, you not being present I took the glass from the fire and did see all reduced into a powder of the colour of purple incarnate. I tried a little on a plate, red hot, and I perceived that it did not melt well. I kept about the third part, expecting your coming for to make

a trial, and I did put upon these three ounces of powder, wanting a little, twice as much of the aforesaid ☿, which made up 6 ounces or thereabouts, & I made conjunction in a new matrass of glass, in form of an egg, but bigger than the other, as it contained more — matter; yet so as there was only a third part of the glass filled and the other two parts empty.

Then the said matrass, closed hermetically, I put again in the aforesaid athanor; and within 11 or 12 weeks, you, being then present,

was of opinion that I should
open the glass. I found the pow-
der of the same colour as before,
a purpurean colour. We made
trial of it together, throwing 1
penny weight upon 2 ounces
and 2 penny weight of silver,
refined by the test, which was
1 upon 50 exactly; and the said
silver was transmuted into ☉;
but it was no higher than
pistole gold of Spain, that is
22 carrats.

On that account you desired 177
me to put it again in the fur-
nace for further digestion —
without augmenting the quan-
tity for that time; which I
accordingly did in the same

glass; for it had neck enough
left to seal it again with Her-
178 mes seal. But after 20 days
digestion, not having taken
head to cleanse the bottom of
the vessel, which had gathered
soot during the time of all those
decoctions, the soot did take
fire and did so much heat
the pot wherein the glass stood,
viz the earthen vessel, and the
whole furnace, which was
also of earth, that the pot broke
in an hundred pieces; and the
said matter, the ashes, and the
pieces of the said pot were scat-
tered about, so violent was the
fire of the soot, to which alone
I ascribe that great & violent
stroke and not to the matter

which I had recruited with ☿,
which by consequence was fixed,
if it were not that the too great
violence of the fire had stirred
up the inward spirit inclosed
in the powder and did help to 179
make so great a shock and to
scatter all so completely that
nothing could be recovered.

Behold the end of my first
experiment, which I had aug-
mented to nine ounces in quan-
tity and to double virtue in
quality. And I judge that in
the beginning I did not put
sufficient quantity of ☿ to aug-
ment it, in as much as having
made trial of 1 gros which I had 180
reserved in that beginning for
your coming, as mentioned before,
we did project it upon 50 of silver

which was reduced into powder of a lawney colour, without bringing it into metal, and we could not make it melt, as you know; & then you told me that it was because the said powder was ..... or too firey, and that I had not given it enough of ☿ to give it convenient melting and incaration. and at the second multiplication we now put eight ounces of the said ☿ to one of the ferment or calx or powder. We then made projection of one upon 50 of silver, and it turned it into fine and excellent metal, ☉ of 22 carrats high & more, as before mentioned.

The
Second Practice and Experiment of the
Whole Work, from the beginning
to the end

First of all, the preparation of the matter.

The first operation to recover this great loss, viz of the nine ounces of what went one upon fifty. You were pleased to honour me so much as to trust me with and diliver into my hand all the beginning and progress of the worke, to the end that according to my leasure, and the trust that you had in me, I might travel and not suffer to lie hid the great talent that God had given you, and

which you could not make use of yourself, owing to your ordinary employment. You did then reveal to me the knot of the whole business, and that the principal point was to work upon the true matter. That it
184 was necessary to have the ☿ of ☉ for the making of ☉ and the ☿ of ☽ for the making of ☽ — Mercury which is pure decocted & digested and by the which Nature (which art doth imitate) at first made ☉ and ☽. That is to convert ☉ & ☽ into ☿ by artificial operation, and not to take any other ☿, especially for the beginning of the work. But you also told me that after the work is done

the foresaid ☿ of ♄ (fermented with its own ♁) which I used for multiplication, nay that the ☿ of ♁ which is the ♄ of Philosophers, & likewise other mercury animated and philosophical, which is prepared by the hand of Philosophers who know how to put them in their just temper and their true and just temperature, approaching near to that of ☉, might suffice for multiplication; concerning which, after you had sufficiently instructed me I experimented and did as follows:

28
185

The first Preparation, with the Vegetant Menstrue.

C. L. S.

186

For the purification of the ☉ see p. 47

First after the ordinary calcination of ☉ by ☿ animated, the dissolution of this amalgam shall be made not with a stinking menstrue but with the strong water vegetant or aqua fortis vegetant, which you will find in Book O and S page 32 and 52, which leaves afterwards a calx of ☉ insalpable and living.

With this calx of ☉ well prepared, which is the first ferment, & oil of hell strengthened with its own spirit and the salt resuscitive of the double flying eagle by digestion, which you are to make

for the space of 20 days or there- 51
about with warm water, you
shall draw the ☿ of ☉ after the 186
manner that is described plainly
in book M, which you will find
among my books and other pa-
pers set apart for you, and which
I have given orders that by any
means they shall fall into your
hands, by the confidence I have
in those that are always bye
me, by the same means that
I did before.

From the first experiment
that I did I had happily from
6 ounces of ☉ more than 4 ounces
of ☿ of ☉, with which you were
well contented.

In the mean time while

these digestions were in doing,
you taught me how to make
that mercury of life of Philosophers
with two pounds of mercury
sublimate and one pound of
regulus of antimony, with which
you drunk and made to be drunk
up two ounces of ☽ and one of ☉;
then beating all into powder, be-
ing mingled together and put in-
to a retort, and fire of compression
being given there came forth
10 great quantity of running ☿, and
11 a gum or oil which congeales
16 itself.
187

From the which gum, being
thrown in common water and
often washed with water and last
with spirit of wine, and here

note that the ☿ must be throwen on this oil so often till it comes off fresh as when first on, & then throw on the spirit of wine, and then incere it, that is to make it soft like wax, an oil of gold, you shall have an excellent remedy against the kings evil.

Now before you do precipitate it, that is the oil, if you mingle it with aqua fortis or aqua regia it maketh one of the quaint resolutions of gold in the world, of which 1 ounce will dysolve 1 ounce of gold.

By this only means may be made an excellent philosophical work, which you will find set down in a book written

in the Italian Language, by St. Orgels, at large – that which I have set down in my book of experiments called S.

After the said ☿ is made you must distil it 3 or 4 times by retort, to the end you may more purify it (that is the ☿ that cometh out of the oil) and to depurate it of its waterishness, which is a principle that you must always abstract; and this is not all – you must moreover animate this ☿ so prepared to make it a true ☿ of Philosophers, which it is not as yet, and therefore could serve your turn for nothing; being, as it is in the beginning, not for your composition of the Stone but only for the multiplication.

7
145

The preparation of Gold to make it a calx.

Take 1 ounce or 2 ounces (as much as you will) of Gold, but I took but one ounce, which you must cause to pass by the spirit of ♄, then the antimonial horn, according to the ordinary fashion. And you must handle it so of necessity, for it is not for nothing that the philosophers so often say: "purify, purify the body, otherwise thou shalt beget a leprous child"; for one single grain of impurity may hinder the perfection of the whole work. You may perceive a great difference between the said ☉ so pre-

pared and any other ☉, how fine soever, in making an amalgama, for the ☉ so prepared will join itself 100 more easily times with the philosophical ☿ and shall pass — both through the clean leather and the retort as is requisite.

To make the dissolution of ☉ or first Leaven. or Double ☿

Make an amalgama of the aforesaid ☉ one ounce, and 10 or 12 ounces of the philosophical ☿ aforesaid, that is the ☿ made — with the fire of compression, the ☉ being first beaten into thin plates and made red hot in the fire, then throw it upon

your ☿ within a crucible, stirring all very well about with a stick, Then Thraw the said amalgama into another crucible, which you must have made ready red hot. Then, for a long time, stir all well together with a stick, being very careful that same time to save yourself from the fumes that will come out of the crucible.— So shall you have an excellent amalgama, as soft as any butter, in which you shall see no gold at all, if it be well done, for the ☉ will be drawned in it.

Now put this amalgam in a mortar or on a marble and put to it fountain ▽ very clean

and wash it well so often till the water come off clean as when you put it on. Then strain the said ā ā ā through a cloth, and that which will not pass through grind again with salt and ▽ and vinegar.

Now when it is very clean put to it 8 ounces of fresh ☿, then grind it and pass it thro' a cloth: then mingle that which is passed through the cloth with that which remains and continue this operation so long till all the ☿ and ☉ get through the cloth. And if by chance you have not put to it ☿ enough you must add more. To one ounce of ☉ you

may put 20 ounces of philoso-
phical ☿ – that is to 1 ounce of
pure ☉.

All the ā ā ā being paſed
through the cloth, then digest
it in balneo, in a matraſs glaſs
will clopt and having a long
neck, for the ſpace of fifteen 15 days
days. Then praſs it through
leather the more to attenuate
it, grinding that which has 43
paſed with that which hath
not paſed and will not go
through the leather, and set
it again in balneo for 2 or 3 3 days
days. And above all things
you must have ſtore of patience
in this work till all paſs –
through the leather. Then

distil off by retort, giving fire of compression by degrees: that is begin gently at the first and continue increasing it above & below.

Now if you should see in the retort any yellow powder, put back upon that powder some part of your distilled ☿ and distil it over again; and this do so often till all pass over and that there remain nothing save a little grayish earth in the bottom of the retort, unprofitable, which if you cause to be melted down will become glass.

Now after this manner hast thou made the double ☿ by ☿, a ☿ animated and quickened,

sought by many but found by few, notwithstanding it is so much recommended to us by the philosophers.

Now thou hast made the fixed volatile, the body spirit by the spirit, and hast brought the body into his liquid matter of ☿ by ☿, with the conservation of his third ∴ form and made them one thing inseparable — that which is above being like that which is below, and that which is below to that which is above.

This thin is the sperm or seed and the ☿ hot and moist which we call the Double ☿.

Having all these things you have all, but yet in effect it

is nothing, for you must have the ferment or Leaven, which is the principal point of the work, as we have declared in our theory: for it is that admirable preparation which animates and gives vegetive spirit to the Stone, which is the key of the whole art.

Preparation of the Ferment or Leaven.

After you have made all the aforesaid preparations which you may do at one time, and in the doing of which I spent almost three months, viz in making the ☿ of ☉, the calx of ☉ and the Double ☿, which

are great advancements for the worke, you must now prepare your Leaven or ferment, which is the principal thing: nay all in all.

Take the half of the calx of ☉, subtile and prepared as you know, and amalgamate it with 3 ounces of the ☿ of gold made out of calx, and suddenly the said ☿ will swallow up the body; as a drop of water mingled with another. Then strain the ā ā ā through a cloth, keeping carefully apart by itself the ☿ of ☉ which will run through the cloth and will serve you another time. i.e. ½ oz 188

Now upon that which

remains in the cloth (which will be about 1 ounce of ☿ & 1/2 ounce of ☉) put of the spirit
189 1st Imbibition See 60. 61. 189. 194. 195 general vegetive, by little & little, nourishing it & grinding it and mingling all well together till it become soft as pap, for you are to observe no other weight or measure hereof.

Having brought it into such a form you shall see on a sudden wonders, when
190 the soul of the said Spirit vegitative, which is the general ferment of all things in the world, but enters by means of the spirit, which is the ☿ of ☉, within the body of ☉, and that

by means of the said soul and spirit shall join itself with its body, three becoming one; and the said body of gold which before was dead being by that only and admirable means animated, dignified and replenished with vegitive life, having then a multiplying power inwardly, as well as the seeds and sperms of living creatures and plants, and being made and prepared to grow and produce fruit, being sown in his prepared earth – which it could not do before. And this is the point which all the Philosophers have hidden and called <u>the caste of the dice</u>".

p. 19
162
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193

191

She made ℥ 1½
p. 56. 193

This is then the first Ferment, which will be in the consistence of a powder, of a purple orange colour; from which you shall separate, either by distillation or sublimation, what the body cannot retain, and you shall use it as followeth, to make the coagulation or congellation; for the Philosophers have wrought diversly, some not putting the said ferment until the Stone came to whiteness, others using long decoction and iterated fermentation.

But behold how I have reserved it, with happy success, following the first instruction, which you shall find at large

written with my own hand, together with all the preparations of the said general vegitative spirit, and other preparations which ought not to be written so plain and openly, in one direct order, as I did learn of yourself, in the foresaid book M.

The third Operation.
Which is the first Coagulation and Fermentation, and is the key of the Work.

Take half an ounce of the ☿ of ☉, the Double ☿, and half an ounce of the aforesaid ferment brought into powder.* Put them both into a matrass of glass, of convenient size, 193

Used ℥ ½

*She reserved ℥ 1

66. 68

which put upon hot ashes,
2d imbibition see 56.61.189 and then you shall see, in an
instant, in the twinkling of
194 an eye, that all will be congealed
and fixed; and that is what the
philosophers speak of when
they say, that if you do not
see, from the very beginning,
and in an instant, that work
to be done, that then thou
mayest be assured thou art
not in the right way.

If it be not fixed enough
you shall know it by throw-
Increased the ℥½ to ℥1 ing a little of it into melted
☉. Then let it digest in the
aforesaid matrass certain hours
or days. Then to this 1 ounce
195 of ferment fixed add of new

mercury, the same solary ☿, its equal weight according as you did at first;* then have you the Rebis or Azoch, the calx of the Sages and philosophical ☉ full of life, heat, and virtue multiplicative and seminary; which is not common ☉ as philosophers say, in respect that it is endowed with quite another virtue and property.

* Joining the vegetable soul

After this was fixed she had ℥2 of soph. ☉

Now have you the key of riches and from this hour the ground and foundation of all the minerals; for after this point you need nothing but to augment it, taking 1 ounce of the Double ☿ as before is

195

described and digesting in hot ashes, till, within the space of two days all will be fixed.

Then add again his equal weight of ☿ of ☉* and digest all the powder again as before, multiplying of it in this manner from day to day infinitely; whereas, if you have not such a ferment prepared, instead of such short digestions you must concoct for 3 or 4 months and for the most part nothing succeeding; because you have not given to ☉ the soul and spirit vegetative — although, notwithstanding, there may be made and I have made myself, by other ways, brave

* Not forgetting to drop in some of the vegitable soul.

works, as you shall see in my book where my experiments are set down; but these are rather fixations of ☿ than true mi-nera philosophical, which is made by the same means that the great work itself is effected.

Now observe after you have made five or six multiplications with the said double ☿ that you may continue the work to infinity with the ☿ drawn out of cinnabar, as you know that costs you no more than common ☿, which also may serve your turn.

When you have great

quantity of powder of this mi-
nera you may reduce part of
it into ☉, reserving the rest for
multiplication to infinity. I
contented myself however with
seing the effect without trave-
ling further in this, because
of the great quantity of mer-
cury necessarily required to gain
profit in this way. I therefor
adicted myself to the way of
projection as followeth. Read
for this effect Book O page 52
and Book M for the solary
mercury.

The fourth Operation,
to bring the foresaid Ferment to the Elixir.

Your said ferment Azoch ♄ and the true ☉ or ☿ of the Philosophers, such as we have now spoken of, cannot yet make projection, a circumstance which hath deceived many, for it hath not yet any ingress into metals, being fixed at the first dash.

It is only the first work in the labour towards the elixir. We must remember what the philosophers say, that the beginning and end of this work are both alike, and they teach the said work in the words Dissolve, congeal.

which we must observe and which few men understand.

56
58
59

You must therefore part the ounce which you have of the ferment which we have spoken of before and take half an ounce of it, with which, without fire, you shall make an amalgam; grinding and digesting and distilling by retort as you did when you made the Double ☿; and animate it so often that the fixed ferment or the living ☉ may become volatile in the same manner that in the beginning you made the calx of ☉, which was before but a dead ☉ without virtue; and by this ope-

℥½ converted into double ☿ being animated – See 216

For this āāā she took ℥10 of the ☿ see p. 68.

vation you shall quicken it
and the Spirit also, that is the ☿,
making it to become Double ☿
truly animated, whereas the other
was not yet of the first or lower.

And in brief you shall
know and have a true ☿ Phi-
losophical and far more excellent
than at first.

This shall be the Living
fountain of Trevisan where he
saw the King to bathe himself
and where he lost and drowned
his book of gold when he was
in the city of Aquileia, disputing
there; that is because he had
apprehended and understood by
the mystical science and allegories

with which Apuleius, in his book of the Golden ass hath shewen of that work which few men understand.

Take then 5 ounces of the said ☿ animated† and half an ounce of the said ferment,* keeping the other 5 ounces of the said ☿ for the second multiplication & fermentation. Put all into a glass in form of an egg. Seal it with Hermes' seal and then put it into an athanor to be boyled or digested, to which give a fire vaporous, environing and going about circulatory, airy, dry & moist; and which I find as good as that which was done with spirit of wine.

† the ☿ of p. 66

* the ferment of p. 61 i.e. the sophic. ☉

200
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As for the colours and that which the said Trevisan saith, after the end of 40 days you shall see the blacks, and continuing the same degree of heat the Whiteness will appear within 4 months or thereabouts.

Then increase the fire one degree until all be come into powder, and then, there being no more fear of danger, give a strong fire so long until the King put on his robe of purple red.

Then to this powder add the five ounces of the Double ☿ animated with the first ferment which you were desired to reserve for the multiplication, and digest it again in the self same

58.64.216

203
221

furnace, and you shall see at the second time all the colours pass again, but all all will be done then within 30 or 40 days.

Then I made projection which went one upon ten of ☿ and 1 upon 20 of ☿, and I had ten ounces of the Elixir.

While the decoction is in doing animate your Double mercury with that same last ferment or Elixir of which you must keep a little; that is of the Double ☿ which before was animated with the minera. And so you shall nourish the infant with the same milk, putting upon the 10 ounces of the said powder which you

have of the Elixer ten ounces more of the ☿ prepared as before, that is of the Double ☿, and putting it as before into decoction till it pass all the colours; which will come to pass in a shorter time than the two other last permutations — the progress of which you shall see, having glass windows in your furnace wherein the glass doth stand, as I have painted down for you.

Then did I make projection 1 upon 100 of ☽ and 1 upon 200 of ☿, and I reserved half an ounce of the powder which fell out very happily for me; for I not taking but half as you counselled me to do for the better security, I thinking to

do for the best and to worke for one good strohe, at the third multiplication the vessel that had done before and which was made of strong glass, whether it was by the force of the medicine in the beginning of its multiplication causing it to become volatile, or that Madam Beson, who had the government of the fire, did administer too strong a Δ in the beginning, I cannot tell, but within 4 or 5 days of the said multiplication that said vessel broke and all the powder, being but volatile was scattered about among the ashes wherein the glass stood, and brought to me the loss which you sustain,

as well as myself from not following the good counsel which you gave me.

Yet I have still left so much ferment that I can recover the loss in time of rest and give you content. For I did not conceal from you that I had reserved some, with a view to deceive or frustrate you, but only for fear such an unfortunate occasion should happen.

The great trouble that hath fallen upon me since, as you know, have too much weakened my spirits to allow me to execute my design of doing anything further, until such time as God shall give me grace to be in a place where I desire, and where you desire me to be.

Wherefore I have in the mean time, to the best of my ability, as is before expressed in my writings and papers, described to you my operations, & experiments most excellent, to render unto you, before God call me, that duty which I owe you.

THE WORK OF NEPTIS, Communicated by him to QUERCITANUS.

1589

The one half ounce of Powder which you gave me in the year 1589, which went 1 upon 50 of ☿, and upon ☽ 1 upon 100, I did multiply in two several fashions to this effect: yet these two fashions are not much different, I having followed one self same way, if it be not that in the one you shall perceive finer operations; for at first it tingeth into red; but the other and the first operation tingeth only into fixed silver, which, notwithstanding is true gold, as I have proved by experiment, and to which

only strong water with a little more can give the supreme tincture. All of which operation was short and it is made in as great quantity as the other.

I divided the half ounces into two parts, then the half of the half ounce which you gave me, which made ℥ij, I did multiply as follows:

First I did make the ☿ of the two great Lights by means of the Starry Lion, that is the regulus of ♄, and suddenly they were devoured and calcined philosophically, that is the ☉ and ☽. The dose of the said lion and of the other light that is of

gold and silver is in my book
X page

All being then well ground I put to it the flying eagle well prepared, that is mercury sublimate, and I put all into a retort and drew first the gummy liquor as you know, and then the ☿ by fire of compression.

That ☿ being well washed is quite of another nature than the vulgar. It is the ☿ of philosophers, the ☿ of life.

The said gum (which is the soul) I did distil again the more to purify it, although at first it is white & crystaline and precipitates itself in common water into white powder.

which hath inwardly a great tincture of vitriol, but a still greater tincture of vitriol when the said flying eagle shall be prepared more philosophically as we shall declare in speaking of the two multiplications.

With these ℥ij of the said powder or ferment perfect there ought to be joined, in the beginning, the quantity of the foresaid philosophical ☿ which you shall find marked in the said book X page — that is 2 parts of the philosophical ☿ to one of the ferment perfect.

Now as touching the Oil or Liquor crystaline you shall put some of it by desiccation to—

to advance the concoction, solution and perfection of the said matter, being in a convenient matrass of glass, sealed with Hermes' seal; which you must put in a balneo of a middling or temperate heat, and you shall see that in a short time the matter will become black, which is the Crow's head and is a very good sign that the said ferment hath converted into its own nature the whole paste. This comes to pass in the space of 10, 15 or 20 days; sometimes sooner & sometimes latter:

And when the said matter shall be in perfect blackness

then you must change your head and place your glass in a furnace of ashes, upon a very gentle heat. Then shall you see a change to white, putting on his robe of Jupiter which is greyish, and afterwards the white shirt of Diana which is fair & transparent.

Then you must try if it be fixed by putting it in a coppel. But in as much as I had but a quantity of ☿ before and had not proceeded with the tincture of gold, as you shall see in the two multiplications, the medicine did fail in the quality and instead of going one upon 50 of ☽ as I said before, it now went but 1 upon 20; but then there was a great quantity of it. And the produce had only

the colour of silver; but though that was the case it was of as great value as gold, wanting no other thing to give it the tincture of ☉ but only aqua fortis, which being given then it was perfect ☉ of 24 carrats.

Now I multiplied this powder again in double its weight, following the same process with the ☿ and crystalline liquor as before. And this time it was increased a double quantity in virtue for now it went upon 40.

I believe its vertue might have been increased by more multiplications, but I proceeded no further in this manner of working, for you advised me that the second way of working

would be much more profitable and more galant, although it would be longer as well in respect of the time of concoction as in regard of the preparation of the matter; because it would have been a thing too tedious & full of vexation to pass through the aqua fortis so great a quantity of the matter in respect of the place where we were.

The second Operation, and Multiplication

First of all I will set down all the preparations that we must use for the second work, far more high and more philosophical than the first, although both come to the same end as to making the true tincture, and

have for subjects the same materials viz Antimony, Gold and silver; together with the means of their conjunction, which is the ☿ of ☉ which we must impregnate in the common ☿ for to make it of another nature and truly philosophical, and prepared by that means to give tincture of itself; as you shall see in the worke of Guilielmus, the father of Paracelsus, in my foresaid book x page also in the 20th extract page ; and likewise the true manner of preparation and animation of the said ☿ page at large, which I will here set down shortly and very intelligibly.

Now followeth the preparation of the matter, and first of all

the

The Animation and Sublimation of Mercury.

First you must draw a ☿ out of cinnabar by the means of calcined tartar and quick lime, by a fire of compression as you know. Sometimes you shall draw out of one pound of cinnabar ten or fourteen ounces of ☿.

Now let the ☿ be dissolved by common strong water, that is aqua fortis made of vitriol and salt petre, according to the common fashion. Take 1 part of the said ☿ to 3 parts of the said aqua fortis. You shall reduce it into crystals by means of cold as you know. Then separate the water that floweth above the crystals and dry them by a gentle fire or heat. Then mingle them

with an equal quantity of common salt prepared and a double quantity of good Hungarian ℞ unless you can get Cyprian ℞ which will answer better

All these ingredients you shall mingle and grind well together till they become one confused matter. Then put this matter between two earthen vessels that are not porous and which will endure the fire, one entering into the other; and that which is the uppermost ought to have a hole on the top, that the vapour may exhale, and the humidity be entirely gone before you give a strong fire of sublimation.

Now the said earthen vessels being well fitted within a furnace, in the beginning you shall give a fire of cobation very

gently, and when you see, by no more vapours coming out at the hole, that the humidity is all exhaled, then increase the Δ by little and little, stoping the hole above with paper, giving at last a fire of flame with dry wood for 8 or 10 hours. Then let the Δ go out of itself.

Now open your vessel and you shall find a very fair sublimate upon the faeces, and a little higher, in the top of the vessel some light flowers. The faeces and flowers reject & take only the middle sublimate, which is fair and crystaline and solid as metal.

Beat this sublimate into powder and add to it fresh salt and vitriol as you did at first, in the same proportion and

fashion. For every time you
repeat the operation the ☿ will
impregnate itself with the sulphur
of vitriol more and more, thereby
improving in virtue.

Now having after this man-
ner three several times sublimed
the ☿ you shall sublime it with
the said ♁ being first calcined
philosophically, that is by dis-
tilling the vitriol and often
putting back upon it its own
liquor till the substance in the
retort have drunk up the whole
and remains very dry and red
as blood. If one could have for
this last operation ♁ of Cyprus
it would be much the best.

Now mingle the said subli-
mate with double its weight of
♁ thus prepared, grind them

very well together upon a marble stone and put the powder, without any salt, in a sublimatory after the usual manner and sublime as before. Take the sublimate and again grind it on a marble, adding to it twice its weight of ℞ calcined as before, and then sublime it again.

Do this four times, or if oftener so much the better; and note that each of these last sublimations will require 8 or 10 hours, and that you must give a strong fire at the end of each so as to make the sand in the sand-pot red hot.

You will know when the said ☿ is sufficiently sublimed and animated with the said sulphur

of vitriol by its not increasing any more in weight, for that is a sign that the foresaid sublimate cannot draw unto it any more of the said ♀ by its magnetic virtue.

This is the true weight of the Philosophers which they have hild secret, and which is not known to every one.

Now for the greater animation of the said ☿ you must make a good Oil of vitriol from ♁ of Hungary or Cyprus.

To make the Oil of Vitriol.

First dissolve your ♁ in water filtered and distilled and digest the solution in Balneo maria

to separate its faeces which is its
caput and is worth nothing but
only hinders its pure spirit from
coming out and being distilled.

The faeces being separated by
inclination, that is by pouring
off the clear solution as carefully
as you can, you shall filter the
solution, while still hot, the better
to purify the said ☉. Then you
shall dry it in the body of a
glass alembic untill it be perfect-
ly dry.

Then distil it and pour back
his spirit and flegm upon him
and distil again, repeating the
distillations and pouring back
the liquor so often until he hath
drunk in all his own liquor &
then you shall have a most

excellent calcothar of a very red colour.

Then take this and reduce it into powder and pour upon it an excellent spirit of wine and put all into a vial of glass or of earth and give a fire for 3 or 4 days, such as you do when you make aqua fortis — the strongest fire you can — and draw out a quantity of oil.

And note, you must have a great quantity of retorts and oil of vitrial that you may not begin with too little. When you have 4 or 5 pounds of the said liquor or oil of ℞ you shall mingle it with 1 or 2 pounds of copperas vitrial finely calcined as before and all made into fine

powder and put the mixture into one or more earthen retorts, or glass ones well luted. Then join a receiver and lute the joining well that nothing may exhale. Then give a strong fire for 3 or 4 days to drive all the spirit forth that if possible nothing may be lost.

This being done you shall separate the said Spirit of Wine by B. M. in a matrass with a long neck, and you shall keep that Spirit of wine apart by itself, for it is very useful in physic being impregnated with some portion of that good spirit of vitriol and the most volatile part thereof.

Now the said Spirit of wine

being in this manner separated you shall put the rest of your liquor in an alembic with its head and receiver, and with the fire of ashes distil this spirit, which is very volatile, and useful in phisick. It is a true remedy against the falling sickness, and doth also perfectly and philosophically dissolve coral and pearls.

After you have done this there will remain in the bottom of the alembic an oil redder than blood; which you shall further rectify either by distilling by retort upon sand or by putting it in digestion in B. M for a few days to purify it from ashes and some earthy faeces

which it doth contain. This is a true method to make a true oil of ♁ with which alone may be made many fine particular works; for it is one of the principal secrets of tincture for the Med.

Having thus prepared the oil you shall mingle therewith some of the former sublimate in the proportion of one pound of the oil to half a pound of the sublimate.

Put the mixture into a retort and give fire by degrees as you did before in making the sublimate, and you shall see the sublimate go up to the top of the retort much more anima-

ted with his ♄ of ☉ and much more white fine and crystaline than it was before, if you work well.

Reiterate this work 3 times, the oftener the better, and take care ~~enough~~ that you have oil enough to serve your turn

After this manner shall you prepare a ☿ philosophical, perfectly animated. It is by this admirable operation and magnetic attraction by means of venus inclosing the same ☉ which conjoins or marries our said ☿ with his cupid or sulphur, very old and solary, pure and clean, which is the true and principal subject and generator

of metals and of all Tinctures.

It is by this ☿ so prepared that you shall bring the body of the most solid metal to be soft as wax, of which may be made many great and particular works, serving as well for medicine and curing of mans body as for transmutation of the metallic bodies.

The Second Operation and Multiplication.

You must calcine with the foresaid starry lion, that is the regulus of antimony, to which you must put some nails of iron, and of gold only, that is

no Silver – for I did not add in this second operation the second luminary, although you were of the opinion that we should follow the fashion and method of Phillip Pony from whom you had the work and the Projection, which is altogether philosophical.

But I am of opinion that gold which is fixed by silver before it be perfected is sufficient alone, and that his mercury may be called Lunary as well as solary. You will find the work with Phillip Pony's preparation at large, as you gave it me in my book X – one part of it in the 20 th page & the other, which is the last, in page 15 — Those you can compare well

together although I have disguised the matter to the end it should not be understood by any man. The said worke of Phillip Poney is also described in page 45 of my book O.

Now to have a mercury more ~~fixed~~ solary it shall suffice to take the said stary lion 6 ounces and 1 ounce of the said gold. Grind all together with a double quantity of the aforesaid sublimate, prepared and afterwards animated as aforesaid. Put all into a retort, which bury in sand in a convenient furnace and then give fire by degrees till the gummy oil come out. Then give fire of compression

that you may force the ☿ over which reserve apart by itself, for it is a ☿ philosophical

You must now pour the gummy crystaline liquor back upon the faeces, (as you may see written in the worke of William the father of Paracelsus which you will find in my booke x page 30) and distil a-gain.

Such operations are done for the better attenuating the matter and to make a true dissolution philosophical.

By the fire of compression the fourth time you may distil all the liquor and ☿ which now is of a far greater vertue; for

being prepared after this manner almost all comes over and hardly any faeces remain as in the first operation.

Keep carefully the said liquor which destil three or four times for it is most precious for many things, although it serve not for this operation of which we now treat. For now we make use of the mercury which distils over (the running mercury) and which is quite of another nature than that mercury which we used in the first described multiplication, being much more noble.

The true Tincture of Gold necessary for the third Operation, Necessary for health and Tincture of Metals.

You must take a quantity of the black lion, that is antimony, choosing that which hath rays strongly twinkling and of several colours, which shews that it is good for this work, and adding to him the strength of Mars you shall make the stary lion after the common fashion, which you must purify well from all his filth.

Now take one part of this regulus and one part of water of gold and mingle them together in this manner:

First melt the regulus which you have made, then caste the ☉ into it and mingle all well together. Then throw it upon a marble stone and you shall find the ☉ devoured and well calcined.

Having done this grind all into fine powder upon a porphyry stone, or in a mortar of marble. Then add to it six ounces of the aforesaid prepared mercury and mingle and grind them together till they become an amalgam.

Put this amalgam into a retort and set it upon ashes with its receiver and then give a gentle fire at first and at the end a fire of compression,

but not the strangest, that the ☿ may distil alone, which by this means becometh more philosophical and very near approaching to gold in goodness.

Reserve this ☿ carefully apart, and observe, as I have already said, you must not, in its distillation, give too great a fire of compression, but only to such a degree as may bring the ☿ over.

If the black lion be good, that is the antimony, you will find in the retort, after the ☿ has passed over, the stony lion and gold of an azure colour.

Grind it into an impalpable powder, which mingle and grind again with three

times as much powder of pumice stone which hath been quenched in vinegar and calcined and reduced into fine powder. Having well mingled the powders of the regulus and pumice stone put the mixed powders into a philosophers egg made for the purpose, which must be inclosed within two good crucibles very well luted, which you shall place in a reverberatory furnace for the space of 24 hours and then let all cool.

When cold take the matter out of the egg & you will now find it more red than coral.

Pour on this powder some philosophical vinegar* highly

* Does he mean literally vinegar? or Butter of [illegible] [illegible]

rectified which will draw out the tincture as you shall find in my book X page 8; or pour upon it the spirit of wine that has been seven times rectified or sharpened with its own tartar, then put the mixture into a matrass of glass with a long neck, and you shall behold the white vinegar to tinge itself within the space of 12 hours with a golden colour, very beautiful.

Then pour off gently the vinegar so tinged and keep it apart, and pour on fresh spirit of vinegar upon the matter in the glass; and do this so often till it yeild no more tincture.

Now take the matter that remains in the matrass & dry it in a gentle heat. Then pounder it again and put it in a fresh philosophers egg, which, as before, put within two crucibles well luted and give it for 24 hours a fire of reverberation as before.

Then take it out and put it in a matrass of glass again and with fresh philosophers vinegar take up the Tincture, and continue this operation so long till you have got all the tincture out of the gold.

Then join all the vinegar extracts and digest them in B.M. until the liquor or tincture remain thick as syrup, which

you shall circulate in a glass pelican with an excellent spirit of wine for the space of seven or eight days, to make it more spiritual and a true tincture.

The effects of this Tincture are admirable, nay inexpressible, for mans health in most desperate diseases, and it is likewise the principal subject of tincture of metals. And note that for this circulation you must have an excellent spirit of wine, to the end that you may entirely purify the said Tincture.

After I had made the aforesaid preparation I proceeded to

con-

Conjunction.

I took the other aforesaid zij of ferment, and half an ounce of mercury prepared as before, and zij of the said tincture of ☉. First I put the ☿ in a little glass matrass, then I threw in upon it the ferment and then I poured the Tincture upon them both; and suddenly there was a great change. I closed the glass with Spanish wax, otherwise the matter fuming suddenly the spirit would have evaporated out.

Then I placed the glass in an athanor as you know, hot and moist, and in which all operations may be done together. You must leave it there four

or five months at leaft, until you see the matter paſs all the principal colours, black, white, red and at last purple.

And Note, after the whiteneſs you must put no more water into the caldron, but must give the matter a fire hot and dry, and toward the end you must redouble the heat, the matter being red.

Inceration and Multiplication

Now the matter having come to the highest red you must put upon it half as much new tincture which is ziijſs for inceration, that is to bring it to be as soft as wax; and then

let it digest in an athanor 12 or 15 days, then shall your medicine be fit for projection and augmented in quantity, in as much as that before it went 1 upon 50 now it went 1 upon 100 of ☿ and 1 upon 200 of ☽; whereas in the first manner of multiplication before described it diminished much in power by reason of the too great quantity of ☿ which I put to it and for want of this tincture of gold.

Now this medicine, as I said before, went 1 upon 100 of ☿ and 1 upon 200 of ☽, transmuting the same into perfect ☉ of 22 carrats standing all assays.

Second Multiplication &c

I did further augment my medicine in the same manner observing the very same weight both of the ferment and of the mercury remaining. Then I took half the total and put to it double quantity of the tincture and put it into the foresaid furnace and gave the same degree of fire: but the time of digestion was then short in every multiplication, because in each multiplication the matter became more mercurial and fiery.

My second projection was 1 upon 200 of D, my third 1 upon 300 of D.

I having come thus far and having put a great quantity of the matter in my furnace, the damp furnace wherein that matter was digested took fire in the bottom of it where the soot was, and burnt so violently that the furnace and all was blown up by the force of the matter, which now did begin to multiply the fourth time, in so much that all was mingled and scattered among the ashes – and I having reserved no part unhappily I remained without any ferment.

Another Labour

I began again by a certain instruction of the work as it followeth from the first beginning.

First of all I made the same tincture of gold aforesaid, following the same process, saving only that I did calcine my ☉, being first opened by ☿, with the ☿ of cinnabar and sulphur as you know, and did reiterate the calcination two or three times the more to attenuate the ☉.

Then having mingled it with the aforesaid dose of the black lion, according to the receipt of William the father

of Paracelsus, which you will find in my book X page 30, the which I esteem and have found very good — — — — — — — — — — — — — — — — I proceeded in this extraction of tincture after the same fashion and with the same powder of pumice stone prepared as before, and by the same reverberation reiterated, and the same dissolution; saving only that for this time I took up the tincture with the said menstrue vegetable, adequated or sharpened with its own salt armoniac according to Lully's manner, and as it is written in the little book which you call Vade mecum, and which

you shall find at large among my papers in the book M.

In circulating the tincture with the said menstrue, that is the spirit of wine so prepared, 12 or 15 days you make the tincture to pass over the retort, and by that means makes it much more excellent (than by the first method) for all kinds of works, both for man's body and for metals; for the more it is spherical and fiery the more active it is and the farther removed from its first form and nature metallic.

Now in place of the Philosophers ☿, how well soever prepared or animated, you

must have, for this heat, of necessity the mercury of gold, without addition of anything whatsoever or that participates of the nature of common ☿.

Therefore without staying to follow the writings or traditions of the aforesaid Phillip Poney in his extraction of the solary mercury as you see in my foresaid book O f 24, 9 although I was by you counselled, as approving this manner, to draw the mercury of gold, which the said Phillip Poney knew to be good and stronger, since he actually had the true projection —

But I, so far as concerned myself was contented to make the mercury with the salt resuscitive prepared with my eagles, dissolved, adiquated or sharpened, in the same fashion that I had often done before the mercury of silver.

By long digestion and by the grace of God I succeeded as well that of 4 ounces of gold I drew more than 3 ounces of mercury at the very first dash. That same extraction is written at large in my book M with other dependencies of this work.

It is not enough that you have the ☿ of the perfect body thus: you must also prepare it philosophically and impregnate it with the solary ☿ and vi-

vitriolic, wherein lieth the main secret of the art and the subject of tincture. For ☉ hath no more tincture than for himself, & that is the reason why we add tincture to him and his ☿ and to his tincture in calcining him as we do, exalting his tincture with the blood of the red lion, that is ♄, which do make the Trinity so much commended by all the philosophers, for the making the Azoth i.e. their ☿.

You must therefore dissolve the said ☿ of ☉ with the oil of ♄ described before.

I took the foresaid 3 ounces of the said ☿ of ☉ and put them into a retort and poured upon them 6 ounces and a little more of

the foresaid oil of ☉ and ☽ put all in a sand heat and drew off the half of the said oil into a receiver, which I did keep apart.

When all shall become cold you shall see the foresaid ☿ converted into crystals. Separate them from the oil and dry them in a gentle heat, and then in a strong glass matras give them a fire of sublimation. Then will the crystals mett and at last sublime themselves into a fair and crystaline sublimate which you shall dissolve again in the foresaid oil and then sublime again as before. Do this 4 or 5 times with the same oil, so shall you have the secret

dissolution and sublimation of Philosophers and the true animation of ☿ to be joined with his tincture, which the said ☿ giveth, being so prepared and impregnated himself, much more than when he was current ☿ and not animated.

The composition of the Elixir.

Take all the ☿ animated which will be a little more than 3 ounces and grind it into fine powder upon a porphyry stone which answers much better for this work than a glass mortar. Let your pestle be also of porphyry or of rock crystal.

Then put the powder into an egg of glass so that you may be sure that three parts remain empty after the putting in of the powder. Then by little and little pour upon the powder half as much of the tincture as there is of powder. Place the glass in a gentle heat and shake it gently to the end that the said tincture may mix with the said powder, which you will know to be done when you see the matter come to a consistence like mustard. Beware that you do not fill the glass so much as to hinder you from proceeding very softly to the said mixion.

Then the vessel being closed with the seal of Hermes, set it in the Athanor, wherein you may make windows of glass to enable you to see the colours of the work. Then give it heat by degrees, as you know, redoubling the circle when it cometh to the White, which will not come to pass till after six philosophical days (that is six months) continuing the fire for six hours philosophical (that is six weeks). Then you shall give it a greater degree of fire till it attain to a purple colour.

Then increase it with

half its weight of the foresaid tincture or our milk, and digest it again in the said athanor by the same degree of heat as you did before untill it come to a purple colour, which will come to pass in a far shorter time than at first.

Now try if the medicine be fixed and flowing and tinging upon a plate of silver made red hot in the fire. If it doth not flow then you must concoct it again with more tincture. And this you must do so often untill it be fixed and will flow upon a plate of silver, which happened

to me at the third reiteration.

I spent in the first work more than ten months in the decoction, besides the preparation.

The first of the finished medicine that I made went 1 upon 100 of ☿ and 1 upon 200 on Silver.

I reserved half an ounce of this medicine apart, that I might not be without ferment, which fell out very happily in respect of the disaster which happened to the rest of the medicine.

After this first heaven or medicine is made you may multiply it with the philosophical mercury and the

same tincture described in the second operation to make perfect gold of 24 carrats high.

The first fashion of proceeding is short and makes good but it makes only Luna fixa.

If you project one part of this medicine on 300 parts of common mercury it converts it not into a metal but into a powder of an orange colour, which is a great remedy for health.— You must give at one time but a grain, or two at most in Wine.

To draw the Mercury of Gold prepared, Serviceable for this Work.

Take ♄ (sal ammoniac) and ☉ (salt petre) equal parts and draw an aqua fortis, in which you must dissolve one ounce of purified gold, then precipitate it with oil of tartar which will make the powder of gold fall to the bottom. Continue pouring in the oil of tartar until there fall no more powder to the bottom and the oil ceaseth to make any more noise.

Let it rest, and then pour off by inclination all that is

clear, and dulcify the powder which remains at the bottom, by often washing it in fair water.

Then dry it in a box in the air, not by the fire, in a wooden box, for if you should dry it in a glass it would break in pieces; for it easily taketh fire, more so than any thing else whatever, and explodes with a great noise.

Then take this powder and grind it upon a marble stone with oil of tartar. — Then dry it and grind it again. And do this so often till the powder has drunk

in its own weight. Then put it in a matrass close sealed, and set it in B.M. for the space of forty days, at the end of which time you shall find the powder converted into a mercury.

The Calx of Gold.

Take two ounces of Gold refined at the test and then by the antimony horn, beat it into thin plates and amalgamate it with common mercury two ounces, then strain the amalgam through a linen cloth and take that which remains in the cloth,

which will be like a ball,
and put it to its double
weight of flower of sulphur.
Then set on the fire, in a
large crucible, and keep
stirring constantly with a
stick until all the mercury
and sulphur be consumed,
which will be a days work.

Then take the powder
and amalgamate it again
with mercury the like
quantity, and when the
fluid mercury is separated
add flowers of sulphur
and proceed as before. Do
this three several times,
and at last give it a good
strong heat that all the

mercury may be driven a-
way and you shall find the
gold in a fine powder like
very small sand.

Now take this powder
and pour upon it three times
its weight of aqua fortis, made
with nitre and sal ammoniac,
and dissolve it in a gentle heat
in a glass upon warm ashes.

Into this solution, when
perfectly made, pour in a
quantity of mercury, 5 or ℥vi
and then let it stand twenty-
four hours and the mercury
will draw into it the gold.

Then pour off the aqua
fortis or aqua regia and take
the amalgama that is in

He surely must have mean ℥j's

the bottom and strain away through a linen cloth all the mercury that will pass.

What remains put into a crucible on the fire and with a strong heat drive away the mercury from it, so shall you have remaining in the crucible a fine subtile powder which is the calx of gold or the first ferment.

THE

THEORY AND PRACTICE

of the

PHILOSOPHERS STONE

described by

QUERCITAN'S DAUGHTER

Copied from an antient manuscript.

1805.

The Theory.

Although that all things under the sun being composed of the four Elements is a principal ground of all those that treat of and travel in the search of the secret stone of the Philosophers to reduce and convert that subject which they take in hand to its first matter, as they all say, which happily any one may justly conceive to be the aforesaid four elements by extractions artificial, yet it is to be understood that this extraction is imperfect: for though it be granted that the

four elements are the primary principle and matter of the stone as also of all other things under the sun, as is aforesaid; yet this matter is remote and distinct from our intention, there being far nearer and more proper matter than the said four elements, adapted and fitted by nature to reduce the form of metals — which is the thing we work for. For every thing must be sought and found out in his own kind. A man begets a man, a horse an horse, and so all other creatures increase and multiply in their own kind and not in any other, according to their first creation

and order of Nature. Therefore all those deceive themselves that work upon strange matter different from the nature of metals, as all Philosophers affirm, saying that each metal is engendered & produced by his own sperm or seed from that only which by a proper name they call ☿.

By the authority & universal consent of all the Philosophers the aforesaid ☿ of theirs is that one thing and all in which we ought to travel and busy ourselves; for in that and in that only is found the matter of the stone. For the said ☿ hath such an admirable property and sympathy with gold and

silver, but especially with gold, the which are the things we intend to make in imitation of Nature, that we cannot doubt but that it is the only true and proper subject and matter of the mineral stone, because of the wonderful agreement ☿ hath with ☉ in his substance and qualities.

Therefore I dare affirm as an undoubted and unanswerable verity that Mercury is the nearest and only next matter of these two metals ☉ and ☽, and not only of them but of all other metals; and my reason for this assertion is, because it is no hard thing by art to reduce

silver and gold, and also all other metals into mercury, to wit quicksilver so commonly called; which demonstrates plainly to the sense that they were originally made of the same nature, the common mother of all things. For all Philosophers say that every thing is made of that into which it may most easily be converted and reduced, as ice is easily dissolved or resolved by heat into water; which makes it apparent that ice was first water before it was ice, being made so from water by congelation.

Thus then it follows that ☿ is the preparation and only subject and matter of our Stone

on which only we aught to fix all our thoughts and contemplations, and in and upon which all our travel and labour should be employed, if we mean to follow and imitate Nature's way, and not wilfully to wander from the beaten paths of truth, in following the fancies and follies of ignorant and false pretenders to this art who know nor intend nothing but deceive the covetous and credulous.

Now if we will imitate Nature the true unerring Guide, observe how in all her operations and generations she not only voideth improper matter whereon to work but also introduced form

into the matter which she chooseth, for this is the end, scope and period of all her works, which she bringeth unto perfection.

We have declared the matter to be ☿. Now the form to this matter is to be sought and found out, and it must necessarily be in silver if we intend to make silver, and in gold if we intend to make gold, and this without mixture of any strange thing, nat of their property and nature.

Nature meddles with no strange thing in any of her productions, whether they be animals, vegetables or minerals; for even the sperm of animals & the seed of plants require the

form to be projected, the one into the womb, the other to be sowed or planted in their prepared beds of earth, well husbanded and prepared; that they may produce in the womb or earth their seminal virtue into quick and lively action, by the agency of Nature producing a new generation.

So in like manner in the production of metals it is required that the proper seed be cast in its proper earth, and if ☉ or ☽ be intended that the foresaid ☿ of ☽ or of ☉ be cast or sown in its prepared earth or womb, which is the perfect body, that is ☽ or ☉ prepared: in which womb or earth the said matter spermatic will join itself and

finally produce the fruit so much
desired. Moreover seeds do not pro-
perly bring forth strange births;
thus it behoveth you to sow corn
if you would reap corn, linseed
if you expect flax, and so of any
other kind.

So every ☿ is not prepared to
make our stone to engender. To
make ☉ the ☿ of ☉, and to make
☽ the ☿ of ☽ is requisite; or at least
☿ animated with the one or with
the other of the said perfect metals,
that is silver or gold; to the end that
by this means it may be altered
and exalted above the nature of
common ☿, which is crude, raw
and undigested, and by consequence
not prepared for this work, or to

7
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be said fit for his earth, being contrary to the temperature of ☉, and therefore unfit to be joined and mixed with him. For the crude and perfect, the digest and undigested, the green fruit and the ripe will not agree together in any sort.

Therefore the true sign to know the true matter of the stone is the sympathy and concordance which the matter hath with the thing which we intend to make, which is ☉ and ☽. Wherefore we ought to take and seek for our work the aforesaid ☿, which is expressly called the ☿ of the philosophers, because but for them it had never been made; for this ☿ is fit and convenient for

this work. another thing must
also be properly considered and
attended to because of the con-
sequence that depends thereon.
You may have good seed, and yet
if it be sown in earth too wet
or too dry or barren it will be
drowned or parched up & quite
lost. or if the earth be otherwise
bad or ill husbanded the seed
will often degenerate & for corn
you will reap darnel.

In the same manner it is
not only necessary for the Phi-
losophers to have good seed, that
is good ☿, they must also be
careful to have the earth, that
is gold, well prepared & purified
from impurities and superflu-
ities and brought into a fine

subtile impalpable flour or meal, reducing it into a philosophical calx or powder, small and fine as the atoms of the sun beams; which is not done by a grass way of grinding in a mortar, though that be fit to in the work, but in a digesting heat in a double balneo within and without; to the end that the aforesaid ☿ may inseparably be joined with the said body or earth, which it cannot be as long as the said body is hard and compact, as it is naturally after the first melting or fusion.

Now when you have the mercury, that is the seed, such

as it ought to be, and also the calx or earth rightly prepared; something else remaineth to be done; for though this ☿ serveth for the seed, and this calx or earth serveth as your womb to bear this seed unto a full birth and ripeness, which is all that is requisite in vegetables and their productions, yet there is more required in mineral productions above ground in a glass. We must also have the vegetable soul, without which nothing is done, and that being once obtained all is ready for the work, which is then, only ludus puerorum, the sport of children.

Then we have little to do but to take notice of the colours as they pass in the glass, and it is indeed boys play to gaze upon gaudy colours. Nevertheless it yeilds a pleasure beyond description to a wise man to see the secrets of Nature's operations under ground and the divine generation of the great Creator, manifested in the quickening of a dead body, for so all metals are after fusion.

This period is also called opus mulierum, womens work, which is to roast and boil & cook, or diet and wash and wring us, and keep us clean; and will they owe it to our sex for the woman

first defiled us with sin.

But I say after conjunction of the Spirit which is the ☿, and of the body prepared which is gold brought into a fine calx, and the vegetative soul which is the ferment joined with both; this is truly the conjunction copulative of both, and is the holy & heavenly Priest joining them together never more to be separated. And this is done more spiritually & subtilly than in common marriage in which the priest only joineth hands, for here the knot is tied so strongly and produces such an union that these three instantly become one, upon the magnetical touch of each other. And this conjunction

is made in cubili Nuptiali; nay more nearly, in Thoro Hymenaeo, nay more near than this, in Vase seminares, in the secret place of Nature's conception; the male or masculine nature operating naturally & acting on the female, and the female aptly clasping and imbracing the masculine, and with yeilding overcome and overcoming the vegetative soul; infusing life and the power of life to his embryon, that it may live & beget lively issue in kind ad infinitum — and all this in a glass contained in an Athanor or philosophical chamber, never touching yet imbracing equally

on all sides, with aerial heat - digestive continually; growing first black, from black to green, from green to white, from white citrine colour and from that to oriental purpurean scarlet red - the colours or insignia. All which is done by a continual digestive heat in the space of nine or ten months to the wonder or amazement of the Artist and the immortal praise of the Eternal blessed Creator, who hath given such gifts to men; for this is his gift only whose name be praised for ever more. Amen!

The vegetative soul is necessary in this divine work let liars and babblers say what they

will. Without it the whole operation will be fruitless and vain; for the subtile spirit neither would nor could, naturally and firmly, join itself with the body which is grass and solid. But this vegetative soul participating of the nature of both, invites these two, standing as the soul between, to a natural conjunction, herself also joining in the union and making it a triunion.

All the Philosophers say that there can be no ingression, penetration or natural transition from one extreme to another unless by a medium or mean, which mean is the vegetative soul aforesaid, which partaketh both

of the Spirit and the Body, as being truly and naturally a body spiritual and a spirit corporeal. It is properly called in this work the Leaven or ferment; for even as the soul in man is the life of a man quickening his earthly body, and as leaven in bread is the cause that maketh it to rise, so doth our vegetable soul put into our body, which was dead and destitute of all vigour, a flourishing virtue.

Our body being thus quickened is then called Philosophical silver and gold, and no more common ☉ and ☽ such as it was before it passed through the hand of the Philosopher. 12

These bodies being thus ani-
mated are called by the name
of the two great planets which
12 reign in sovereignty over all the
heavenly bodies, because these
two perfect bodies or metals reign
and rule over all other metals
in the earth, and have power
to convert them into their own
nature. Wherefore some Philoso-
phers call them their ferments.
the same is confirmed by the joi-
ning the ferment with the body
because it is his soul.

If thou dost not purify
13 the impure body, if thou dost not
at first blanch him, & after he
is blanched or whitened dost not
then infuse the soul, that is his
ferment you have nothing in

this cert. You must therefore make
conjunction of the ferment of ☉ 13
with the body of ☉ first cleansed
and purified from uncleanness;
then afterwards when the Spirit is
joined with them both they have
great joy, rejoicing together because
they are cleansed and purified
from their uncleanness, & that
which was gross and earthly is
made pure and subtile.

Therefore it is said in the
Turba Philosophorum "the spirit
which is naturally pure will 14
not kindly mix with the body
unless it be totally cleansed from
its impurities."

In this conjunction, if you
make it well, you shall see great
wonders, such that if I had not

seen them I could never have
believed them. First of all there
14 will appear all the colours ima-
ginable, and you shall see, in
the very moment of conjunction,
the body, which was before im-
perfect and dead as it were, re-
ceive his soul into him, and be cloathed with glorious robes
of immortality, perfect bright-
ness, by the means of the said
ferment or soul.

And by the same means the
Spirit also is tied in so strict
an alliance with the body that
of the two are made one indi-
vidual substance with the said
ferment or soul, all being
15 changed into the colour of the

ferment. and thus the saying of the Philosophers is proved true, when they say "our Stone is composed of body soul and Spirit;" for they compared the body before it was perfect, being then, as we may say, in its feeble dead and unregenerated state, to any other vulgar piece of earth without life or soul; because it is so of itself and by itself, having no vegetative power to multiply itself from itself until the soul be first infused into it. 16

The Philosophers have called the water or ☿ spirit, because in all its spiritual properties it is truly spiritual: and the soul they have called soul because it doth infuse a quickening power and

life, vegetable and multipliable perfection to the before imperfect and defective body, which had not these properties before, being wholly dead: but the infusion of the soul endueth it well with a more noble and excellent form than before it had.

17 Yet in saying that the Stone is composed of three things, body soul and spirit, we do not contradict or question the saying of the Philosophers who say "the Stone is made but of one only thing produced from one and the same root:" for the said mastery or stone is made of the self same water, and with our water only, by our water alone -- our melaline water, no

ways differing in unity and identity of matter, howbeit before the preparation they had three several accidental atomal forms, that is of ☿, ☿ and △, or aerial vapour yellow white or red. These three they are but yet one metalline ▽, even as rain, snow and ice are but one water originally although they have three several forms. It is therefore truly said that with our water we do begin our work., and with our ▽ we do finish it, ☿ being finished do multiply it in quantity and quality infinite.

And when the Philosophers say the Stone is corporal and spiritual both together, they do 18

not falsely speaks; for in it the body and spirit appears really, the body being made spiritual in the dissolution, and the spirit made corporeal in the conjunction – in the very instant of time that the aforesaid soul doth intermeddle in that warm mating three ~~of~~ one all inseparable; as has been said before and shall appear more plainly in my practical treatise of the 19 57 part of the Dice.

According to this the wise Morinus sayeth very well, that our marting may be fitly compared to the generation of mankind; for there is first carnal copulation of the male

and female, and in like man-
ner our ☿ is joined with her bo-
dy which is called conjunction
Secondly conception taketh place
when the body retaineth its ☿
and then the male acteth upon
the female nature. After this
followith the true time of birth,
the soul having been infused,
whereby the spirit soul and
body become one individual
thing, that is one body, active,
quick and living, and indued
with vegetative life, the power
of increasing and multiplying
in his own kind, by means
of the said soul entering into
it, presenting in view one con-
stant appearance or semblance,

differing in outward form al-
together from what it had
before. Then when by due and
daily concoction this crimson
body is come to his pure white-
ness or oriental purpurean red-
ness, the infant has become a
perfect man, strong and able
to beget his like: and therefore
the Philosophers stile him the
21 Puissant king, as it is said
in the Turba Philosophorum
"Honour the king which com-
eth out of the fire triumphing
and crowned with a fair and
rich diadem; for this is he
that hath all power & autho-
rity given unto him over his
subjects."

I have in these few words so described openly, according to my instructions received from yourself and the manual operations which I did perform and all the causes manual, formal and efficient the theory of this great mystery. Which said causes being natural & grounded upon certain knowledge, plain reason and infallible experience may satisfy even the ignorant of the certainty and truth of this most admirable science.

I have described the said causes and also in general tho' reservedly all the theory, the matter, the regimen and all the way of and manner of—

working it, even as I myself have wrought it, in all the pains which I took about it, as well for the multiplication of the powder you gave me, as also the whole Operation from the beginning to the end, according to the grace of God of his blessing given me; whereby it was brought to that happy conclusion that my powder one ounce of which converted 200 ounces of ☿ : and I verily believe, if misfortune had not befallen me, I might have brought almost to infinity of excellency; which I hope yet to do if God give me the grace to come to some convenient

place of retirement, suitable to my desire, with the little bit of ferment which I then reserved of all I had lost. And with this I hope to recover all my former disasters and give content to your own hearts desire, which is my whole ambition, having for no other end or purpose reserved the aforesaid ferment.

And because there is nothing more certain than death and more uncertain than the hour thereof, I have therefore purposely declared unto you, in writing, all my manual operations, (having omitted nothing but the process which you have already with you

as they are word for word set down and with you remaining in the two boxes N.M.) and have sent the same to you, sealed up together with the foresaid small remainder of the aforesaid ferment, that it may be in your own proper custody in case God by death should call me from this world before I may be so happy as to see you.

Not but that I think modesty forbids that I should offer any instruction to you seeing all that I know I acknowledge to have learned from you; but to this end, that I may render to you a faithful account of passages as my duty obligeth

me, being your unworthy scholar; and that I may present you with testimony of my faithful and unchangeable affection towards you, and of the dear remembrance which I have of you. And therefore I humbly beg your acceptance of this from her who is & shall for ever be

Your most affectionate
Handmaid.

The first Practice of Multiplication in two different sorts.

As God gave me grace I brought to a happy end, what you committed to my trust, partly by instruction & partly by demonstration; and this I did in two different ways, one whereof was upon the ferment which you delivered me for the red work, of which 1 ounce would convert 25 ounces of ☽ into ☉; which ferment or powder I also augmented by two several digestions or multiplications and made 9 ounces of ferment, augmenting each time one by double its weight of philosophi-

cal mercury such as you have in the box M. That is to say to one ounce of the powder I added two the first time and obtained three, and to that 3 ounces I added its double weight, 6 ounces of philosophical ☿, which by digestion I made, as said before, into powder, being 9 ounces.

But I could not make ℥i of my powder transmute more than ℥ℓ. of ☽, or 1 ounce 50 of ☽ into ☉, and this happened because I was but a novice in the said art of multiplication, not then knowing how to make the Double ☿ which I had not; and besides I was not perfectly skilled in the point of fermen-

tation; yet I went on in the worke from point to point as followith:

28.11.185 First of all I made extraction out of lead ore and drew forth its red sulphur with which ♄ I did ferment the said ☿ as yow know. Which ☿ so fermented was of such a nature that it presently devoured the gold, so hot and piercing it is of quality. But I had not as yet learned the way of animating the said ☿ with ☉ as afterwards I did.

Then upon this ounce of powder which yow gave me for the red worke I put two ounces of the said mercury

fermented with its ~~own~~ sulphur, and in the twinkling of an eye the powder swallowed up the said ☿ and became one homogenical individual body. There appeared some change of colour but not much, and the whole mass was three ounces.

This conjunction was made in a glass matrass like an egg which I placed upon warm ashes with a moderate heat, which did give warmth unto and consequently made the ☿ temperately warm. But you must take notice that the said ☿ was first put into the glass, and, after it grew a little warm upon the ashes,

the powder was put into the glass. As soon as they were put together all presently became powder, so that you could not see any ☿ at all.

After the glass was nipped up, that is sealed with Hermes seal, it was put to digest in a close athanor, made warme with a lamp that continually burning, where it remained in continual digestion full five months; in all which time I could not see how the colours passed and changed, because this athanor had no windows to open and shut, as my other athanor had.

At the end of the foresaid

time (5 months) I took the glass out of the aforesaid athanor and found my powder all changed into a purpurean carnation colour; of which powder I took a little and put upon a red hot plate and saw it did not flow like melted wax as I expected it to do, wherefore taking out about ʒi more to make a trial of its virtue when you should come, I then added to the said powder in the glass double its weight of the foresaid ☿, fermented with this ♄, which made in all 6 ounces and ʒiij.

It is to be noted that I took out the powder out of

the former glass and having weighed it put to it its double weight of ☿ as aforesaid, and made conjunction the second time as before; that is putting in the ☿ and warming it upon a temperate heat of ashes, and then the powder. This glass was of the same shape as the former, but greater, because of the addition of more matter — a third part of the glass being empty that it might have room to circulate — that is room for the vapours to ascend & descend upon the matter, which in this art is called circulation.

As soon as the matter was put in I sealed up the glass

as before, placed it in the athanor upon a great fire as before, and three months after, at your coming, by your advice, I took it out, in obedience to you and then did find it all powder ☿ of the same colours as before. yourself then took a penny-weight of the powder ☿ made trial casting it upon 50 of cop-pelled ☽ melted, and it was all converted into good gold enduring all trials; but it was only of 22 carrats fineness as the pistoles.

You perceiving this caused 35
me to put the glass into di-gestion again, without adding any more ☿ at that time, the

which I willingly consented to do
in obedience to your command,
and did in the same glass,
there being enough of the mch
36 yet left to nip it up, and then
I set it in the same athanor
again. But at the end of 20 days
(having forgot to wipe the bottom
of the vessel containing the
glass, where the smoak of
the lamp had made it
very sooty, during the for-
mer long time of digestion)
the fire catched hold of the
soot so violently that the
pot, being but of earth, as
also the furnace, was burnt
into a thousand pieces, and
the glass and the matter

contained within it scatte-
red and lost beyand a power
of redemption.

This disaster I earnestly
impute to the excessive heat
of the fire and not to the
matter, for it was suffici-
ently fixed. But it is likely
that the violence of the
fire caused the spirits in-
closed in the matter to
break forth as they did,
so that nothing at all could
be recovered

As for this point of
misfortune I in some sort
may be held blameless, for
had the vessel been of brass
it would not have broken

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and I would fain have had it so but you would not.

This was our first mishap, yet in this we were somewhat recompensed in that I had multiplied the one ounce of powder to nine ounces in quantity and redoubled it in virtue and quality, as appeared in the one ounce I reserved and with which we tried projection.

37
181

Nevertheless I perceived that there was one error committed in the very beginning, in that we did not put in mercury enough for the better augmentation; and you will please to call to mind

how that we made projection
with that ℥i of powder upon
fifty of prepared silver, viz
capelled silver melted, and
that it turned it all into
a tawny coloured powder,
like calx of gold, and did
not metallize it neither
would it melt; and you
said then the cause of this
was for that the powder
was more strong in virtue
than before, and that, if
had not sufficient of mer-
cury to give it a natural
fusion; for in the second
multiplication when I
put eight ounces of mercury
to one ounce of the calx

or powder we then made
projection of one upon fifty
of silver produced into fine
metal of good gold of 22
carrats and somewhat more.

The
Second Practice upon the whole Work from the beginning to ỹ end.

Now to recover this great misfortune and loss, you, seeing me very sad and disconsolate, because I had not had the care to keep the moiety, or two thirds of this ounce of powder or ferment, which too inconsiderably we did project, to make our multiplication, did therefore vouchsafe the honour to trust me with the whole process of the work as you yourself had received it from poor Philip Pony, before his disastrous departure from Mr Delafin, to the end

that at my leasure, through the confidence you reposed in me, I might worke it and not bury it in the ground, the great talent which God in his goodnes had given to yourself; you not having time or leasure, in respect you were taken up with daily practice in the profession of Phisick and other affairs.

You discovered plainly that the principal point of all the busines was, to worke upon the true matter; and therefore that it was requisite in the beginning of the worke to take the ☿ of gold to make gold and the ☿ of silver to make ☽ — that is the mercury, and to digest the same which

Nature doth take. And Art ought to imitate Nature, and first make gold and silver into mercury by artificial operation, and not to take any other at the beginning of the work. Albeit, after the work is fully finished the foresaid ☿ of ♄ fermented with his own ♁ and after that animated with gold, as you know, also the ☿ of antimony, and also all other mercuries, even common ☿ called quicksilver, being animated with gold, although they be not of an equal goodness yet may serve, being made ☿ philosophical — That is to say, having passed through the hands of the philosopher who knows how to give

28. 41. 172

them their true adequation or temperament meet to their temperature of gold, which I having brought to pass did proceed in the work as follows:

42 First of all by cernation Philosophical is made the calx of ☉ a good quantity, according to the proces you have in the paper n, whereof I reserved half an

188 ounce for my base of fixation, & the remainder which was five half ounces, I reduced into quick

43 running ☿, according to the aforesaid preparation, and by the help of the oil of tartar and the double flying Eagle so happily that at the first assay I had almost 4 half ounces of good ☿ of gold.

of which you joyed heartily —

During the time of digestion I also made mercury animate, double, or collified, following verbatim the process contained in the paper N. and this I did with ☿ extracted from cinnabar, which I did three times animate with new Gold to purge him of his great crudity, not then having any other ☿ by me.

And during the time of precipitation I also made the ferment or vegetable soul, following prudently the process transcribed out of the paper M; and thus obtained that liquor of life which is the principle of the whole work, as I have formerly declared in my

10
11
16
44

Theory; and this is the true thread to lead out of and into this labyrinth.

By my diligence within less than three months I had all my materials prepared and ready for
42 the work; that is my calx of gold,
43. 44 my ☿ of gold, and my clysed liquor or soul, in sufficient quantity to begin the work twice or thrice, all things being in readiness.

54 I first made leaven or ferment by conjunction of the body with the spirit by means of the vegetable soul as followeth.

First of all I took my half
186 ounce of calx of gold, which I had reserved at first, and made
55 an amalgama with it and ℥iiij of the ☿ of ☉, made out of

the same calx; and this I did without any heat or warmth of fire; and suddenly the said calx swallowed up the said mercury very greedily. After this I squeezed out all the superfluous ☿, as much as I could wring out of a piece of clean thin leather, and reserved it by itself for further use. I then took that which remained in the leather viz the amalgama of calx, and mercury of gold which was in weight 3ʒs. afterwards I did stir it with a pestle in a little glass mortar, quickening by little & little with the barm or vegetable liquar; and this I did without fire or other warmth, but cold

1st imbibition
see 56. 60. 61
194. 195.

as it was of itself, until it was
brought into a paste of middle
consistence between thick and
thin: in the doing of which
I was much astonished at the
admirable strange colours
which did appear when the
56 vegetable soul made the
entrance into the body by
means of the spirit; uniting
them so friendly and kindly
together, that of three several
things they became one ho-
mogeneal thing or body of
a purpurean orange colour;
which strange secret by
reason of the sudden change
19 is called in this art a cast
57
162 at Dice, as I have formerly

said in my thiory. Then putting this my matter into a fine oval glass I stopped it slightly with a little rag of fine cloth and set it upon warm ashes, to the end that what would vapaur might, if there had been too much moisture in it, and so left it for fixation. 58

There are some operators and good philosophers that work otherwise, not putting in the said ferment or vegetable said to the body and spirit till after its first digestion or concoction after it is come to its whiteness; that is till the body and

spirit by daily & temperate concoction pass from colour to colour in his athanor & lastly become white. Others do as I did, adding the ferment at the first; but I for my part follow your counsel, and example of other Philosophers, which mix the soul with the body and spirit. The causes and reason for their so doing is fully declared in the first manuscript M. This conjunction of the body and spirit being made as aforesaid by the mediation of the said vegetable soul I then proceeded as follows:

I kept my glass wherein my body soul and spirit was contained in the athanor upon warm ashes 3 or 4 days, until that my foresaid paste was brought by digestion into a calx or powder, of a purpure-an orange colour, weighing about ℥ij's. 56 58 ℥j ½ of minera

Observe that this is the powder of the minera formerly spoken of in my last practice, which I received from your hands and mixed with the ☿ of saturn. — ℥ij's of this powder or ferment* of mixed with as much of his own ☿, that is ☿ of ☉, and put it into a proportionable oval glass ℥j ½ used 59 * the reserved ℥j

fit for so small a quantity, two thirds of the glass being void and without matter, and then placed it as before upon warm ashes; but I must not forget to tell you that I did imbibe it with its vegetable soul as before, that is by little and little, adding two or three drops of the vegetable soul and shaking and stirring the glass that it might well incorporate together until it became a paste or lump, neither thick nor thin, and then put it in its athanor again, as before upon warm ashes, the glass carefully stopped with a linen cloth to give

2d Imbibition
56. 60. 61
189. 195

liberty of evaporation if needed. And in less time than before, that is in about three days the whole became purpurean orange powder, weighing about 1 ounce.

{ ℥½ increased to ℥1 of sophic ☉

Unto this 1 ounce I added an equal weight of ☿, and after imbibition of the soul set it upon ashes as aforesaid and all became powder as before.

{ see 56. 60. 61 189. 194 Third imbibition.

increased to ℥2

Now it is to be noted that this powder after three times imbibition with the aforesaid vegetable soul or liquor of life is the true base or root of all particular Philosophical works. Miserable Phi-

imbibed 189. 194. 195

61

losophers who through poverty are not able to attain the great work or perfect elixir should follow this. For this ☉ thus wrought is no more vulgar, dead and impotent ☉, but philosophical quick & powerful; able to increase & multiply itself in its own kind; although it hath not yet attained its utmost virtue and activity, which we aim at, that is to project upon base metals and imperfect. It hath only power to fix and convert, and that ad infinitum, into its own nature, equal quantity of animated ☿, although made

with common ☿, and also all other mercuries drawn by art from imperfect metals.

To satisfy myself I made trial after this manner. I took that which remained of my golden ☿ and mixed it with twenty times as much of animated ☿ that it might be so much the better. I then took one quarter of my philosophical gold viz. ℥ss, reserving the rest for the stone of projection, and by little & little I fixed as before all the animated ☿ into a mineral powder and I had in all 42 ounces. I converted ten ounces into pure ☉ by in-

corporation. The said powder with soft wax and so making pills of it, which I cast in one after another upon 4 Ducates of gold ready molten in a crucible, and instantly all became perfect pure gold

It was not your pleasure I should at that time reduce any more of the powder into metal, but that I should keep it to serve other occasions, which was for powder of projection, being far more preferable and advantageous than this work of augmentation; which was not worth speaking of in comparison of the perfect tincture.

To proceed therefore: I took
℥ij's of the aforesaid powder or
minera imbibed thrice with the
vegetable gold or soul and di-
vided it into three equal parts,
whereof yourself took one part,
another was sent to Monsieur
Delatin, and the other part,
which was ℥ij's I wrought with
as follows:

But I almost forgot to
mention that you said you
reserved the ℥ij's to work it in
a lingering air, which ways
at that time we could not
follow, by reason we had
not sufficient quantity of
the vegetative soul to make
frequent imbibitions, which

that worke did require. But I shall most willingly worke that way, if you still have the said powder. It was hanmer your pleasure at that time that I should follow the mercurial; with the ☿ of ☉, which I had in sufficient quantity. But to proceed:

In obedience to your commands I did take my foresaid 3ſs of ferment which I did amalgamate with 5 ounces of ☿ compounded with the one third part of our salary ☿ and two thirds of animated ☿ which I had made in a greater quantity than before, which ☿ of saturn and one

68
216

ounce of ferment once imbibed with the vegitative soul unto which I added one ounce more of the calx of ☉ made before as has been said, to the intent I might have the more of animated ☿.

Then having done the ☿ suddenly swallowed the foresaid ℥ß of ferment: and then I did imbibe it three times, one after another, imbebing and drinking excessively. Then I put all my matter into my glass shaped like an egg and sealed it with Hermes seal and then placed it upon sifted ashes contained in a vessel of copper, which I had caused to be made to-

prevent the danger of breaking as the first did which was made of earth.

Then I did administer the fire of a lamp as at first with only one fillet and within 40 days my matter became black.

I continued the same heat of digestion and within four months it was pure white.

Then I increased the heat one degree till it turned into a citrine colour, when I augmented my heat by adding 3 fillets to my lamp and continued the heat till it came into a pure Oriental purple, the colour of perfection.

Then I took out my glass

and added to my matter five ounces more of the aforesaid compounded ☿ imbibing it as before with its vegetative soul and set it in digestion as before.

and now in 6 weeks I passed through all my colours to the perfect purpurean. 70 221

Having thus happily brought my work to perfection upon your arrival I made essay of my powder by projection, and found that it would not transmute more than 10 of ☽ and 20 of ☿ which you seeing told me I had mistaken the figure 7 for 3 and so had omitted 4 imbibitions with the vegetable soul; but it was no great matter you

said, save only that it was a retarding of the work, & therefore you wished me to take better heed the next time.

Then, before your departure, you advised me in my next operation to take but 5 ounces of this 10 ounces that we wrought reserving the remainder for other occasions.

But after you were gone, being allured by the aforesaid projection, I took all my powder to put to work reserving only one ounce instead of five. To the 9 ounces I added equal quantity of the aforesaid compound ☿, and imbibing seven times as you had forewarned

me to do with the vegetable soul, I then put it into its heat of digestion and in far less time than before it hafed through all the colours until I arrived at the fine purpurean, which I took great joy to see, for I had made a window in my athanor for the purpose; and my delight to behold all the colours was such that I watched often and long, omitting to write to you thereof because you were so far distant from me that I could not send.

Having perfectly finished my work I took my glass out of its digestion having within it full ℥ IXX of perfect oriental

powder of projection, whereof I took ℥i to make trial of its vertue and divided it into two parts which I did project upon ☽ and vulgar ☿ severally. Of molten ☽ on which it was thrown I did transmute ℥lss into perfect pure gold. The other ℥ss projected upon common ☿ warmed did convert ℥c of the said ☿ into perfect ☉ — Which was a power of 1 upon 100 of ☽ and 1 upon 200 of ☿.

You may imagine how overjoyed I was to find myself possessed of so great a treasure as ℥ixx of this most rich powder. But being too greedy to multiply my powder, having a fair

crystal glass sufficient to hold as much more matter, & added equal quantity of the foresaid compound ☿, and imbibed it seven times as aforesaid with the vegetable soul.

I put my glass into its former digestion and left the government of the fire to my servants care, not being able myself to attend, through extreme pain in my head, caused by long watching, it may be also through excessive joy: But it so fell out, whether through my servants negligence in attending the fire, or whether I had put too much matter into my glass I know not, but it broke into a thousand pieces, so that all

was lost irrecoverably with the ashes. For which loss I can only blame myself, especially my covetousness and disobedience to your commands, in not receiving the moiety as you willed me. I therefore cry you heartily mercy, taking all the fault upon myself.

Howbeit when by Gods permission you shall come hither again, I have enough of the ℔s of Ferment to begin again, and sufficient quantity of the said compound ☿ and of the Vegetable sand to work and recover all the aforesaid losses; for now the aforesaid ☉ is not common ☉, dead & impotent

to engender his like, but vigorous and powerful to multiply by his own kind. Although not able to make projection upon the imperfect metals, yet it is able to multiply, that is to convert into ☉, his own equal weight of ☿ animated; and this it will do ad infinitum.

As for example, 1 ounce of this powder or quick ☉, within three days converts as much more, that is 1 ounce of animated ☿ into so much quick ☉. This 2 ounces will convert 2 ounces more of ☿ animate, though it be made of common ☿; but other mercuries cannot but be better, as ☿ of metals,

as of Saturn or Antimony, which are less crude and undigested: these however must also be animated twice or thrice with ☉, as shall be taught hereafter. — Then have you 4 ounces of powder. This 4 ounces will convert other 4, and these 8 will yeild with ☿ 16; and so ad infinitum: provided always that at every multiplication you still imbibe the said powder with the aforesaid liquor after its conjunction, and then fix it 2 or 3 days upon warm ashes into Tincture ☉.

The work for the Real Tincture.

(This seems to be a mere repetition of the worke described before, but in other words and in some parts more fully — see seven leaves back viz page 197)

My self to give myself content after my great labour did attaine projection after this manner:

I took my ☿ of ☉ which remained with me being 7ij and mingled it with 20 times as much of ☿ animated, to the end it might be so much the more animated and better.

Then I took a fourth part of my philosophical ☉ viz half an ounce, (reserving the rest for the powder of projection) and by little and little, that is by equal quantity of animated ☿ I fixed all in manner aforesaid, and had in all in mineral powder 42 ounces and somewhat more.

Of this I reduced a fourth part into very pure ☉ by making little pallets of the said powder mingled with soft wax which I cast in one after another into a crucible wherein was melted four ducats, and presently all became perfect pure ☉ enduring all assays.

You would not permit me to reduce any more into ☉, but willed that I should leave it as it was in powder, for to serve for present necessity & occasions, and that I should not busy myself further about this mineral powder in making it into ☉ as I had done before, but should proceed to the work of projection which was far more profitable.

I took therefore Zijs of my foresaid powder three times* imbibed with or quickened with the aforesaid liquor of life and divided it into 3 different parts, viz three Zfs; whereof yourself took one, another was sent to

* It should have been imbibed 7 times. see page

Monsieur Delafine, the other ℥ss I wrought as follows:

But I had almost forgot to put you in mind that you said you wished not to employ the ℥ss for multiplication of the said powder, but to bring it by art philosophical into a stinging oil,

through often imbibitions with the vegetable soul; which way for the present I could not follow by reason we had not sufficient quantity of the aforesaid vegetable liquor, to make the said imbibitions. But all in good time may be done if as yet you have not disposed of the said ferment or ℥ss of powder; for thus ℥ss with other

ferment which I have by me will suffice to begin all again and recover all our former loss & disappointments.

But it was your pleasure & command I should follow the mercurial way with the ☿ of ☉, which I had made in greater quantity than I did at the first, which I employed to make the ferment, as also to multiply the aforesaid mineral powder.

and this I did in obedience to you, but I had a better stomach to the oil work than the mineral operation by the ☿ of ☉; and verily I believe I thereby had prevented this great misfortune which follows,

and which you know well., had like to have cost me my life; having been ever since tormented with grief & sadness of heart, together with all manner of afflictions. — But to proceed.

68
200

I took my aforesaid ℥ss of powder, the which I did amalgamate or mingle with ℥v of ☿ made of one third part of ☿ of ☉ and two third parts of animated ☿, (which I had made in greater quantity than before, which* ☿ of saturn and ℥i of powder or ferment, once only imbibed* or quickened with the vegetable liquor which I had reserved, unto which I

* Should we not read "with"?

* Here we see that that the whole ounce reserved p. 59 was employed to animate ☿ into double ☿ truly animated — For the way in which ℥½ of it was so used see 66

added one other ounce of calx of ☉ made as hath been said before; and this I did to the end I might have the greater quantity of compound ☿ animated with ferment of calx of ☉.)

Having thus amalgamated my aforesaid ♄♃s with the said compound or animated ☿ the ferment was suddenly swallowed up and dissolved in the said ☿ — as quickly as ice melteth in warm water.

After this I squeezed thro' a piece of leather all the superfluous ☿ that would go out. Then I imbibed or stirred up that which remained in the leather with the vegetable soul, having

first gently dried the ball which was left in the leather with a warm heat, the glass being slightly stopped with a linen rag, to the end that what would vapour out by gentle fire might. I say that then I imbibed the aforesaid calx by little and little, a drop at once of the said vegetable soul; and thus I did three times, still stirring it in a glass mortar with a glass pestle: and between every imbibition I still with a gentle heat in ashes only warm dried up the liquor, suffering the said calx to drink up the said liquor, till in the end all became paste or

dough, or middle consistence
neither thick nor thin.

After all this I put the
said mass, lump or paste, thrice
imbibed as aforesaid with the
mercurial liquor, into a glass
formed like an egg; having a
neck which I nipped up
close; and this glass I placed
upon sifted ashes contained
in a vessel of brass, which I
had caused to be made to
the end it should not break
as before it did, unhappily
being made of earth.

I put to it the fire of a
lamp with one fillet or
wick only, as I did in my
first operation, and within

forty days or thereabouts the whole matter became black.

The same heat of digestion being continued within four months I brought it to the white.

Then I increased the heat 1 degree, that is I employed two fillets or wicks till it became of a citrine colour when I increased my lamp to three fillets and continued the heat till it became a pure oriental perfect purple.

Having thus obtained the perfect medicine I multiplied it by adding to it 5 ounces of the aforesaid compound ☿ imbibing it as before with

the vegetative soul, and then putting it in digestion and managing the heat as before in 6 weeks it went through all the colours and was again projected. 70 203

On trying the powder on your arrival we found it transmuted 10 of ☽ and 20 of ☿ into good gold, when you told me it would have been more powerful had I imbibed it 7 times in place of 3 which latter only I had done having mistaken the figure 7 for a figure 3 and so omitted 4 imbibitions; but this you said only tended to retard the work a little and would be

remedied by my next multiplication, to be done exactly as the former, only giving 7 imbibitions in place of 3 before beginning the digestion.

I had now 10 ounces of which I again put 9 ounces, with an equal weight of the foresaid ☿ imbibed as you had directed, into digestion, and in less time than before it passed through all the colours to the perfect purple and I found myself possessed of 19 ounces or thereabouts of powder which was now of such power that on trial we found it go 1 upon 100 of ☿ and 1 upon 200 of ☽ converting the same into good ☉.

The First Work

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Take the Stellated Martial regulus of Antimony 1 lib, with which join by fusion ℥2 of ☽, and ℥1 of ☉. Beat the mixed Regulus to powder and grind it up with ℔ 2 libs previously reduced to powder. Distil the mixed Powder and you will obtain — 1st an oil, gum or butter 2d a running mercury.

Provide also some pure ☉.

The Vegetable Soul,

10
11
16 which is indispensably necessary
44 for this work, is the oil or butter
187
153 obtained by the preceding process.
154
79 The vegetable Soul should be
distilled from the ☉ left in the
retort three or four times, till
101 almost all go over into the
receiver.

The ☿ of Life, or First Sophic ☿.

10
11
16 is the running mercury obtained
44 in the First Work, which should
be distilled per se several times
to cleanse it thoroughly.

Now you have the Soul, the body and the Spirit necessary for this work.

The Soul is the butter or oil before mentioned

The body is Gold which must be well cleansed by the Cupel with Lead, and then by ☿. 10 47

The Spirit is the ☿ of Life before spoken of, and which is held to be different in its properties from common ☿.

The Dissolution of the body by the spirit, to produce Solar or Double ☿.

48 Make an amalgam with pure Gold, in thin plates, ℥ 1 and ☿ of Life ten or twelve ounces, in a hot crucible. Grind and wash the ā ā ā with water till the water come off clean; strain the amalgam through a cloth and then grind it with salt and water and vinegar.

50 When well cleansed add ℥ 8 more of Mercury of Life and proceed as before. About ℥ 20 of ☿ will be required for the ℥ 1 of ☉.

Digest the amalgam for 15 days, then strain it through leather. Grind what passes with what remains in the leather and digest again for two or three days. Then grind and work with it till all be made to pass through the leather. 51

Distil by retort, and if any thing remains pour back part of the ☿ & distil again: and so proceed till you make all pass over except a little grayish earth which would run into glass if melted down. 52

52
53

Now you have Double ☿ – the body brought into his liquid matter of ☿ by ☿ – the Sperm or Seed – a ☿ animated and quickened, hot and moist.

The preparation of the Leaven or True Ferment

54
130

First – Make a subtil Gold calx as follows:

To ℥ ½ of pure ☉ put ℥ 4 of ☿ of Life obtained in the Third Work and amalgamate them together. Then draw off the ☿ by retort. Put the ☿ back on the gold and grind with salt & wash with water till no more salt will come off. Dry it. Draw off the ☿ again & repeat the operation till the Gold be brought into subtil atoms. – See the Process of Nisbis also p. 130.

42
186

Secondly amalgamate this

55
188

half ounce of Gold calx with 3 or 4 ounces of the solar or double ☿. They will join in a moment. Strain off the superfluous ☿ through a cloth and to that which remains in the cloth, which will be about ℥1 of ☿ and ℥½ of ☉, add by little and little some of the Vegetable soul, grinding all well together till it becomes soft as pap — You are to observe no other rule or measure.

1st Imbibition

56
189

When brought into this state there will be a sudden change which is called the cast of the Dice. The matter will all become purple.

Put the composition into a glass matrass, stop it slightly with a linen rag and set it to digest in the Athanor in ashes, and in three or four days the paste will be fixed into a powder of a purple orange colour which is what is called the First Ferment.

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193

59

Coagulation or Fermentation to produce Rebis or Azock, the Calx of the Sages or Sophie ☉

59
193

To ℥½ of the First Ferment add ℥½ of the ☿ of ☉ (the Double ☿) in a glass of convenient size put upon hot ashes, and imbibe as before with the vegetable soul; and in the twinkling of an eye all will be congealed. If you do not see this you are not in the right way.

2d Imbibition

60
194

Stop the glass only with a linen cloth that evaporation may take place if need be, and in about three days all will become purple orange –

coloured powder weighing
about ℥ℓ. (You may know
when it is sufficiently fixed
by casting some of it, mixed
with soft wax into melted ☉.)

When sufficiently fixed
you have the Sophic ☉ sought
for.

Augmentation of the Sophic ☉

Take your ℨ1 of Sophic ☉ and add an equal weight of the Double ☿ as before, and after imbibition with the vegetable soul, as before, set it on hot ashes and in 2 days all will become fixed. Then you have ℨ2 of Sophic ☉.

3d Imbibition

61
195

This powder after three imbibitions is the true base or root for Particular labours short of the Elixer. For, after this point you need only to augment it by tatning with each ounce of Sophic ☉ a like weight of Double ☿ as before,

and digesting in hot ashes, till, within the space of 2 days all will be fixed — Then add an equal weight of Double ☿ (always imbibing with the vegetable soul) and so you may augment from day to day ad infinitum.

Now observe that after you have made five or six multiplications with Double ☿ you may then continue to multiply with ☿ drawn out of cinnabar, or with any common running ☿ if pure. 63

When you have sufficiently augmented you may reduce part of the powder or

64
198
212

Sophic ☉ into real common ☉ by casting it, mixed with wax, upon ☉ in fusion. The remainder you may continue to augment as before.

Observe. The Azoch or Sophic ☉ cannot yet make projection, a circumstance that hath deceived many. You must first obtain the Elixer, previous to which the following labour is necessary.

Difsolution of the Sophic ☉ by Double ☿ to convert the latter into Double ☿ truly animated.

With ℥ ½ of Sophic gold, or Azoch and ℥ 10[x] of Double ☿ you must make an amalgam; grinding, washing and distilling, as you did in making the Double ☿ itself. And this you must do till you make the Double ☿ carry over the Sophic ☉ in the same way as you made the ☿ of Life to carry over the ☉ calx. 66 68[x]

By this means you will quicken the Double ☿ and make it become Double ☿ 67

truly animated, which is now the Living Fountain of Previsan.

N.B. — N.B. — Instead of using Sophic ☉ or Azoch to prepare the Double ☿ truly animated, it seems not impossible that she used the first Ferment; for of the
58 latter she had prepared ℥ j ℈ ii of which she only used ℥ i ℈ ii for coagulation (i.e the preparation of
59 her Azoch), reserving ℥ j, which is probably the ounce spoken of in
66 page 66, of which she took one half for this process. It is only the order in which the processes are set down that causes any

doubt on this point — But it is not improbable, if the First Ferment was to be used for preparing the Double ☿ truly animated (a process which would require 18 or 20 days digestion like the Solar ☿) that she would put that in digestion first, and then, during the interval, proceed in making and augmenting her Azoth or Sophic ☉

On the whole it seems very probable that this was the case, for she says herself — that "the preparations ought "not to be written plain and openly in one direct

order." Indeed she affects this kind of ambiguity in other places: for instance her ☿ of ☉ described mysteriously in page 43 seems to be the same that she afterwards means by her Double ☿ page 51; for both require about 20 days digestion, and when she comes to describe her third Operation, the preparation of the Azoch, she expressly calls the ☿ of ☉ "the Double ☿," page 59.

P.S. In page 200 & 216 she speaks of the same ounce of First Ferment. It was it she joined to her Solary or Double ☿ to animate it; for the ☿ of ♄ (i.e. ♄, from which she drew her ☿ of Life, which is here meant) had ☉ calx added to it, & consequently was also made solar ☿.

The Elixer.

Take of Double ☿ truly ani-
mated ℥5 and of Sophic ☉ ℥1,
and make an amalgam. The
Ferment or Sophic ☉ will sud-
denly be swallowed up by the
said ☿. Separate the superflu-
ous ☿ by pressing out what will
pass through Leather. Put the
ball of amalgam into a proper
glass and let it dry gently,
slightly stopped with a linen
rag. Then imbibe the amal-
gam by little and little, a drop
at a time of the Vegetable soul
stirring it in a glass mortar
with a glass pestle (or with

68
122
200
217

a properly contrived glass rod in its own vessel). Do this seven times, with a gentle heat in ashes, still drying up the liquor between each imbibition, till in the end all become paste or dough, of middle consistence between thick and thin.

Then seal it in its glass & set it to digest in hot ashes, keeping up the heat with a lamp.

In 40 days all will become black and within 4 months pure White. Then increase the heat till it come to the purple, the colour of perfection.

Augmentation of the Elixer.

Then add to the Elixer ♄ 5 of Double ☿ Truly animated; imbibe as before with the vegetable soul, and set it in digestion and in six weeks it will come to the perfect purple. 69 203 220

The Elixer will now be fit for projection on ☽ and on ☿.

70

During the last mentioned digestion; that is during the augmentation of the first made Elixer; you should animate, once more, some of your Double ☿ truly animated, by joining to it some of the First made Elixer itself.

If you have no Double ☿ truly animated, that is animated with sophic ☉, prepare same as you did before, & now animate it with the Elixer as has been said (say Elixer ℥ ½, Double ☿ truly animated ℥ 10 — perhaps ℥ ¼ of the Elixer will answer) so you will have food for the infant.

Second Multiplication.

71
204

To your Elixer once augmented ♃ 5 add an equal weight of the Infants food: imbibe as before and digest. It will now pass through all the colours in a very short time.

She now made projection and it went 1 upon 100 of ☽ ♂ 1 upon 200 of ☿.

Never put your whole quantity of Elixer at once to augment. Reserve a part, for fear of any accident, that you may not have your whole labour to begin again.

Epitome of th

1st The Vegetable Soul, necessary for in
made ☿ animated, when making the Lea
for imbibing that same True Ferment wh
☿ truly animated ——————————

<table>
<tr>
<td>🜂♂♂.☉☽
and ☿~
produce</td>
<td>2d ☿ of Life – ℥20
at least, which ☿
by trituration, di-
gestion & Distillation
must be made to
carry in its belly</td>
<td>So you obtain
animated ☿
℥21 for your
works, of which</td>
<td>10 ounces we

3 or 4 ℥ were
used to make
an amalga
But the super
fluous ☿ bein
separated an
℥1 remained
joined to</td>
</tr>
</table>

☉ well purified ——————— ℥1

☉ Calx or first ferment ——————— ℥½

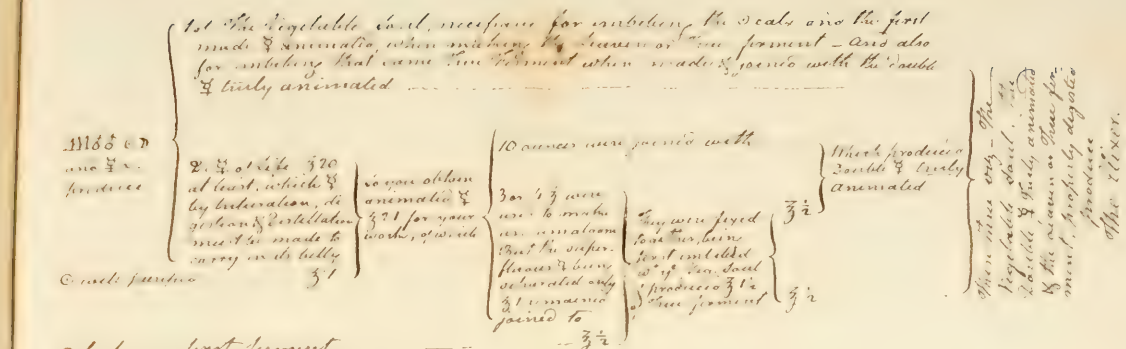
Or Thus

<table>
<tr>
<td>☿~ & 🜂</td>
<td>Vegetable Soul ——
☿ of Life</td>
<td>Double ☿</td>
<td>10 ounces ——

1℥
½℥</td>
<td>True Ferment</td>
</tr>
</table>

☉ ————
☉ Calx ————

Epitome of the Work.



☉ Calx ———————————— ℥ ½ } Leaven or the

☉ Purified by ♁ —— ℥ 1 } Double ☿ ℥ 21 { ℥ 1 }

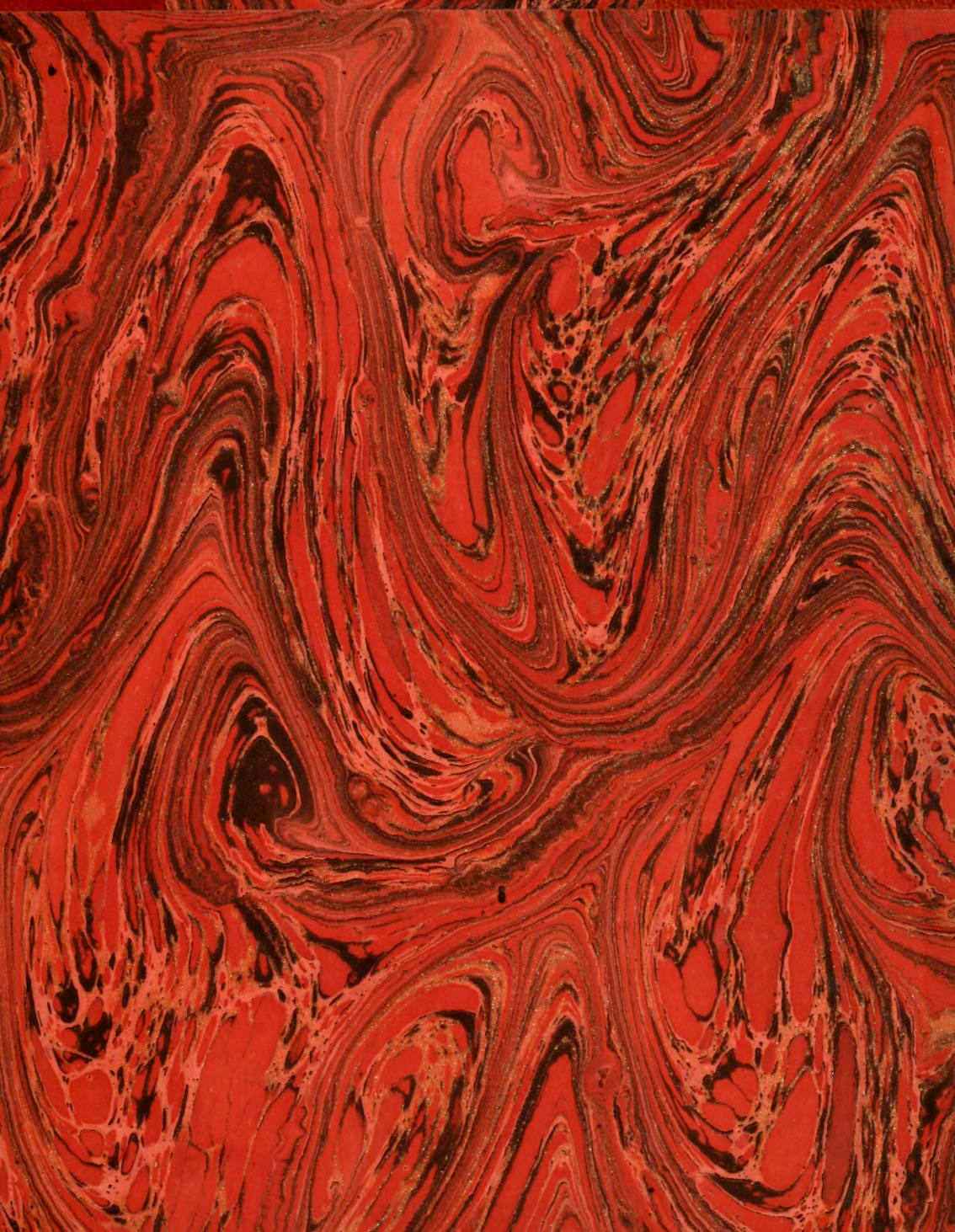
☿ of life ℥ 20 } { ℥ 10 ————

☿ ☿ ♏ { Vegetable Soul employed for { Employed at
the ☉ Calx
the Leaven

☉ Calx ℥ ½ } Leaven or true ferment ℥ 1½ { ℥ ½

☉ Purified by ♁ ℥ 1 } double ☿ ℥ 21 { ℥ 1 } ℥ ½ } double ☿ Animated } Elixer

☿ of life ℥ 20 } ℥ 10

☿r & AU {

Vegetable soul employed for { employed also to imbibe the ☉ Calx & ☽ ☿ in making of the Leaven or true ferment } . . . imbibition . . .